
THE CRITICAL REVIEW.

For the Month of July, 1778.

*Miscellaneous State Papers. From 1501 to 1726. 2 vols. 4to.
1l. 16s. boards. [Concluded from vol. xlv. p. 410.] Cadell.*

THE second volume of these Papers commences with letters of king Charles I. lord Carlisle, and secretary Conway, to the duke of Buckingham, copied from the Harleian collection. The noble editor prefaces those various pieces with judicious remarks. He observes, that Charles writes in a style of composition much superior to his father; and that it seems evident from the domestic feuds between the king and queen, that the latter did not gain an ascendant over her husband, till after the death of Villiers.

The following Letter affords sufficient evidence of the unhappy divisions which subsisted between those royal personages at this time.

‘ King Charles to the Duke of Buckingham.

‘ Steenie,

‘ You know what patience I have had with the unkind usages of my wife, grounded upon a belief that it was not in her nature, but made by ill instruments, and overcome by your persuasions to me, that my kind usages would be able to rectify those misunderstandings. I hope my ground may be true, but I am sure you have erred in your opinion; for I find daily worse and worse effects of ill offices done between us, my kind usages having no power to mend any thing. Now necessity urges me to vent myself to you in this particular, for grief is ease being told to a friend; and because I have many obligations to my mother-in-law (knowing that these courses of my wife’s are so much against her knowledge, that they are contrary to her advice), I would do nothing concerning her daughter that may taste of any harshness, without advertising her of the reasons and

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necessity of the thing ; therefore I have chosen you for this purpose, because you having been one of the chief causes that hath withheld me from these courses hitherto, you may well be one of my chief witnesses, that I have been forced into these courses now. You must therefore advertise my mother-in-law, that I must remove all those instruments that are causes of unkindness between her daughter and me, few or none of the servants being free of this fault in one kind or other ; therefore I would be glad that she might find a means to make themselves suitors to be gone : if this be not, I hope there can be no exceptions taken at me, to follow the example of Spain and Savoy in this particular. So requiring a speedy answer of thee in this business (for the longer it is delayed, the worse it will grow), I rest,

‘ Your loving, faithful, constant friend,

CHARLES R.’

— On the letters of lord Carlisle and secretary Conway to the duke of Buckingham, it is also remarked in the introduction, that they show the minute accounts which were sent the duke of even the slightest incidents at court, as well as the servile strain in which this singular favourite was addressed by those correspondents.

Number II. contains various letters between Mr. de Vie, the duke of Buckingham, sir William Beecher, and lord Conway, concerning the life of Rhé expedition. These documents are copied from the originals in the Paper-office, and throw additional light on the misconduct which accompanied that transaction ; but they fully invalidate any imputation unfavourable to the personal courage of Buckingham.

Number III. contains Papers about a secret treaty with the Flemings, likewise obtained from the Paper-office. This negotiation between Charles I. and some principal members of the states of Flanders and Brabant, has not been mentioned by any of the numerous historians of his reign ; but sufficient evidence is here produced, that the king entertained the project, though it seems to have been too arduous an undertaking, whether we consider the weak state of Charles’s government at the time, or the terms on which he stood with foreign powers.

Number IV. presents us with a variety of papers, giving some account of the Scotch troubles, from the year 1637, to 1641, inclusive. These documents, which the noble editor justly considers as some of the most important in his collection, are partly transcribed from the archives of the family of Hamilton, and partly from the Paper-office ; except the journal of the council of peers, which is copied from the Harleian manuscripts.

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The following journal of the conferences near Berwick, relative to a pacification, cannot fail of being acceptable to every reader who would investigate the disposition and views of the different parties in those times.

‘ Council at his Excellency the Lord General’s tent, the 11th of June, 1639.

Present.	His MAJESTY.
The Lord General,	Earl of Salisbury,
Earl of Essex,	Earl of Berkshire,
Earl of Holland,	Mr. Treasurer.
	Mr. Secretary Coke,
Earl of Rothes,	Lord of Loudon,
Earl of Dumfermline,	Sheriff of Tiviotdale.

‘ All these commissioners being set in the room of consultation, my lord general began to speak. Whereupon instantly his majesty came in, unexpected peradventure to the Scottish commissioners; who being set, all four, on one side, with their backs to the tent door, his majesty passed by them without taking notice of them. neither did they kneel, only the earl of Rothes made some offer, as if desirous to kiss the king’s hand; but his majesty taking his chair on the further side of the table, all the commissioners stood up; and the king commanding all out of the room that were not commissioners, namely, the lord marquis of Hamilton, the lord duke of Lenox, and some lords that waited on his majesty, began to speak, so near to this purpose, as could, by notes or memory of some present, be collected.

‘ *The King*] My lords, you cannot but wonder at my unexpected coming hither; which I would myself have spared, were it not to clear myself of that notorious slander laid upon me, That I shut my ears from the just complaints of my people in Scotland; which I never did, nor shall. But on the other side, I shall expect from them, to do as subjects ought; and upon these terms I shall never be wanting to them.

‘ *Rothes.*] To this the earl of Rothes made answer, but with a low voice, that his sentences could hardly at any distance be understood. Thus much in general was collected, that the effect of his speech was a justification of all their actions.

‘ *The King*] My lord, you go the wrong way in seeking to justify yourselves and actions; for though I am not come hither with any purpose to aggravate your offences, but to make the fairest construction of them that they may bear, and lay aside all differences; yet, if you stand upon your justification, I shall not command but where I am sure to be obeyed.

‘ *Rothes.*] Our coming is not to justify our actions, or to capitulate, but to submit ourselves to the censure of your majesty; if so be we have committed any thing contrary to the laws and customs of our country.

‘ *The King*] I never took upon me to give end to any difference, but where both parties first submitted themselves unto my

my censure; which, if you will do, I shall do you justice to the utmost of my knowledge, without partiality.

‘*Rothes.*] Our religion and conscience is now in question, which ought to receive another trial. Besides this, neither have we power of ourselves to conclude any thing, but to represent it to our fellows.

‘*The King.*] If you have no power to submit it to my judgment, go on with your justification.

‘*Rothes.*] This is it which we desire, that thereby the subjects of both kingdoms may come to the truth of our actions: for ye know not the reason of our actions, nor we of yours.

‘*The King.*] Sure I am, you are never able to justify all your actions; the best way therefore were, to take my word, and to submit all unto my judgment.

‘*Rothes.*] We have reason to desire liberty for our public justification, seeing our cause hath received so much wrong, both in the foundation, relation, and in the whole carriage of the business.

‘*Loudon.*] Since your majesty is pleased to dislike the way of justification, we therefore will desert it; for our purpose is no other but to enjoy the freedom of that religion, which we know your majesty and your kingdom do profess; and to prevent all such innovations as be contrary to the laws of the kingdom, and all alterations of that religion which we profess. Which finding ourselves likely to be deprived of, we have taken this course, wherein we have not behaved ourselves, nor proceeded, any otherwise than becometh loyal subjects; and as we are bound to give account to the high God of heaven, our sole desires are, that what is point of religion may be judged by the practice of the church established in that kingdom; wherein we seek God’s honour in the first place.

‘*The King.*] Here his majesty interrupted this long intended declaration, saying, That he would neither answer any proposition which they made, nor receive any, but in writing.

‘Then they withdrew themselves to a side table, and wrote this following supplication.

‘The humble desires of his majesty’s subjects in Scotland.

‘First, It is our humble desire, that his majesty would be graciously pleased to assure us, that the acts for the late assembly holden at Glasgow, by his majesty’s indiction, shall be ratified by the ensuing parliament to be holden at Edinburgh, July 23, since the peace of the kirk and kingdom cannot admit farther prorogation.

‘Secondly, That his majesty, from his tender care of the preservation of our religion and laws, will be graciously pleased to declare and assure, that it is his will, that all matters ecclesiastical be determined by the assembly of the kirk, and matters civil, by parliament; which, for his majesty’s honour, and keeping peace and order among his subjects, in the time of his majesty’s personal absence, would be holden at set times, once in two or three years.

‘Thirdly,

‘ Thirdly, That a blessed pacification may be speedily brought about, and his majesty’s subjects may be secured, our humble desire is, that his majesty’s ships, and forces by land, be recalled: that all persons, ships, and goods arrested, be restored, and we made safe from invasion: and that all excommunicate persons, incendiaries, and informers against the kingdom (who have out of malice caused these commotions for their own private ends) be returned, to suffer their deserved censure and punishment; and some other points, as may best conduce to this happy pacification.

‘ As these are our humble desires, so it is our grief, that his majesty should have been provoked to wrath against us, his most humble and loving subjects; and shall be our delight, upon his majesty’s gracious assurance of the preservation of our religion and laws, to give example to others, of all civil and temporal obedience, which can be required or expected of loyal subjects.

‘ *The King.*] This supplication being presented and read, his majesty said, he could give no sudden answer to it; subjoining, here you have presented your desires; as much as to say, Give us all we desire; which, if no other, than settling of your religion and laws established, I never had other intentions than to settle them. His majesty withal told them, that their propositions were a little too rude at the first.

‘ *Loudon.*] We desire your majesty, that our grounds laid down, may receive the most favourable construction.

‘ *The King.*] I protest I have no intention to surprize you, but I withal desire you to consider, how you stand too strictly upon your propositions. Here his majesty again protested, that he intended not to alter any thing, either in their laws or religion, that had been settled by sovereign authority. Neither will I, saith he, at all encroach upon your laws by my prerogative; but the question will be at last, Who shall be the judge of the meaning of those laws? His majesty then farther told them, that their pretences were fair, but their actions otherwise.

‘ *Rothes.*] We desire to be judged by the written word of the laws. Here he proceeded in justifying the assembly at Glasgow.

‘ *The King.*] You cannot expect the ratification of that assembly, seeing the election of the members of it were not lawful, nor was there any free choice of them.

‘ *Rothes.* There was nothing done in it, which was not answerable to the constitutions of the church. Adding, That there is no other way for settling differences in religion, but by such an assembly of the kirk.

‘ *The King.*] That assembly was neither free nor lawful, and so consequently the proceedings could not be lawful. But when I say one thing, and you another, who shall judge?

‘ *Rothes.*] The book of the assembly shall be brought to your majesty to judge; wherein your majesty shall not find any thing

constituted, but what shall be warranted by other general assemblies.

‘ *Loudon.*] Here the lord Loudon began to make a relation of the nature of the assembly, saying, How that in every parish there is a presbyter, and a lay elder who in every assembly is joined with the minister. And this order he affirmed to be so settled by the reformation, as is to be found in the book of discipline, which is authentic of itself, and ever heretofore received, without needing to be confirmed by act of parliament, it having been continually observed, as valid enough of itself, though it had not so been ratified.

‘ *The King.*] The book of discipline was never ratified, either by king or parliament; but ever rejected by them. Besides this, there was never in any assembly, so many lay elders as in this.

‘ *Roths.*] Lay elders have been in all assemblies, and, in some, more than of the clergy. And in this assembly, every lay elder was so well instructed, as that he could give judgment of any one point, which should be called in question before them.

‘ *The King.*] To affirm thus much of a truth, seems very ridiculous; namely, that every illiterate person should be able to be a judge of faith and religion. Which yet, his majesty said, was very convenient and agreeable to their disposition; for by that means they might chose their own religion.

‘ *Loudon.*] Here this lord began by several arguments, to justify that assembly, affirming it to have power to punish any offences. Against this his majesty excellently disputed; and if any reason would have satisfied them, they might there have been satisfied. But the time being far passed (for by this time it was full one o’clock) the lord Loudon desired his majesty to know what grounds they should go upon.

‘ *The King.*] Do you get power to know what your full desire is, with your reasons for it. Lay down also, that you desire nothing but the settling of your laws and religion; and that you acknowledge my sovereignty, and will yield me all temporal and civil obedience.

‘ *Loudon.*] We beseech your majesty, we may have a note for our direction.

‘ *The King.*] It is not fit for us to give it, but for you to say what you desire.

‘ *Loudon.*] Our desires are, to enjoy our liberties, according to the laws.

‘ *Roths.*] Then that earl offered to prove, that there had been nothing done in that general assembly contrary to the laws.

‘ *Loudon.*] At length, this lord, by his majesty’s commandment, drew a note, to this purpose, how that their desires were only to enjoy their religion and liberty, according to the ecclesiastical and civil laws of that kingdom; and to clear the particular

particular grounds of such their desires; and what other things proved not so, they were not to insist upon them.

‘ *The King.*] I have all this while discoursed with disadvantage, seeing what I say, I am obliged to make good; but ye are men of honour too; and therefore, whatever ye assent unto, if others refuse, ye are also obliged to make it good.

‘ Then, Thursday morning being appointed for a second meeting, his majesty went to his pavilion to dinner. All the commissioners were feasted by his excellency. After dinner nothing was publicly debated; only some private conferences and discourses passed for a while betwixt several parties; for within an hour, or little more, after dinner, the Scottish commissioners departed to their camp at Dunc.

‘ The note, forementioned to be drawn by the lord Loudon, containing their humble desires, was this which followeth, and was presented the same 11th of June.

‘ Memorandum: written by the lord Loudon’s own hand.

“ That our desires are only for the enjoying of our religion and liberty, according to the ecclesiastical and civil laws of his majesty’s kingdom.

“ To clear, by sufficient grounds, that the particulars which we humbly crave, are such; and shall not insist to crave any point which is not so warranted; and that we humbly offer all civil and temporal obedience to his majesty, which can be required or expected of loyal subjects.”

‘ Hereunto, on Thursday following, was this following answer returned; “ That whereas his majesty hath received, the 11th of June, a short paper of the general grounds and limits of their humble desires, he is graciously pleased to make this answer; that if their desires be only the enjoying of their religion and liberty, according to the ecclesiastical and civil laws of his majesty’s kingdom of Scotland, his majesty doth not only agree to the same, but shall always protect them to the uttermost of his power: and if they shall not insist upon any thing but that which is to be warranted, his majesty will most willingly and readily condescend to it; so that, in the mean time, they pay unto him that civil and temporal obedience, which can be justly required and expected of loyal subjects.”

It appears from a subsequent paper, that though the Scots refused to accept the reasonable terms which had been offered by his majesty, they were extremely ill provided, either in arms or money, for entering upon the course of action which soon afterwards commenced. We are informed, that one of the *best* lords of the covenant could not obtain two hundred and fifty pounds to borrow, though he offered his own bond, and two sureties.

Among those interesting Papers, we meet with the minutes of a cabinet council, held at London, Aug. 16, 1640, rela-

tive to the king's journey to the North, upon the march of the rebels; but this we must decline to insert, on account of its length, and that of the preceding quotation.

However apparent might be the expediency of the king's journey to the North, at this important juncture, he seems to have been no better prepared than the rebels, for the exigence of the occasion. Of this there needs no other evidence than the minutes of the council of peers at York, which occupy ninety pages of this volume, and are therefore too long to be detailed. The impoverished state of the royal finances is farther confirmed by the dispatches from secretary Vane, who accompanied the king, to his colleague Windebank, which also afford a number of other interesting anecdotes, too tedious to mention.

Number V. contains two papers, from the Harleian manuscripts, relating to Monmouth's rebellion; one is an account of the battle of Sedgemoor, by king James; and the other, farther information, respecting the same subject, by Mr. Wade. Our readers will observe, that the noble editor has passed over the reign of Charles II. this period of the British history having been lately so much elucidated, in consequence of the documents which have been published by sir John Dalrymple and Mr. Macpherson.

The next Number comprehends extracts from king William's Letters relative to the Partition Treaty.

Number VII. contains the Somers Papers in the possession of the earl of Hardwicke. The valuable manuscripts of lord Somers filled upwards of sixty volumes in quarto, but so many of them were consumed by a fire which broke out at Lincoln's-Inn, in 1752, that the honourable Charles Yorke, in whose possession they were, could rescue from the flames no more than what he afterwards bound in a folio volume. The first of those Papers, with which we are presented, contains notes of what passed in the convention upon the day the question was moved in the house of commons, concerning the abdication of king James; but being much too extensive for insertion, we must refer our readers to the work.

Almost all the other papers in this number are letters, chiefly to or from lord Somers, whose authority as a lawyer and a statesman, was held in the greatest esteem.

Number VIII. contains Papers relative to lord Oxford's administration, and the treaty of Utrecht, copied from the originals in the Paper-office. In the prefatory introduction to this Number, an anecdote is related of queen Anne, which it would be improper to withhold from our readers.

* Queen

‘ Queen Anne frequently attended her cabinets ; and lord Bolingbroke assured a late great minister, from whom the editor had it, that she herself proposed the famous restraining orders to the duke of Ormond, which his lordship solemnly declared he had not been apprized of ; and in the first emotion, was going to have objected to them ; but after the queen had delivered her pleasure to the lords, she made a sign with her fan at her mouth, which lord Bolingbroke knew she never did, but when she was determined on a measure ; he, therefore, unhappily for himself and his country, acquiesced ; and insinuated, when he told the story, that the advice was solely suggested by his rival lord Oxford. Sir William Temple observes very truly in his Memoirs, on a similar occasion, that when princes call their counsellors together, it should be with a resolution to hear what they have to say, before a measure is determined : and that to have counsellors, who do not give counsel, is a solecism in government.’

Number IX. includes various papers in the possession of the earl of Hardwicke, relative to lord Stair’s embassy in France. In this correspondence we meet with the first movements towards the pardon of lord Bolingbroke, which seems to have originated in the favourable representations of lord Stair.

Number X. contains two letters, copied from the originals in the Paper-office, as a sequel to lord Stair’s embassy.

The last article in the volume comprises four letters from the Paper-office, the first three from Mr. Robinson (afterwards lord Grantham) to Mr. Delafaye, and the remaining one from Mr. Keen to Mr. Robinson.

Having now finished the general account of those Papers, it remains to acknowledge the great judgement displayed in their publication by the noble editor, who has every where elucidated them with such observations as evince his extensive acquaintance with history.

Should we ascribe the masterly execution of the editorial office, in part, to the rev. Dr. Douglas, residentiary of St. Paul’s, we have lord H’s authority for such a declaration, in the Preface, where the useful assistance, and eminent qualities of that gentleman, are mentioned in the warmest terms.— The following note, relative to a letter in the Appendix to the first volume of those Papers, has been communicated to the authors of the Critical Review.

“ *The editor of this collection wishes for an opportunity of acknowledging his mistake in giving the letter about Jane Shore, as printed for the first time, when it had been already communicated to the public by Mr. Walpole, in his Historical Doubts. Should these Papers come to a second edition, the error shall be set right, by omitting this Letter, and inserting some other.*”

The History and Antiquities of the Counties of Westmorland and Cumberland. By Joseph Nicolson, Esq. and Richard Burn, LL. D. 2 Vols. 4to. 2l. 2s. Cadell. [Concluded, from vol. xlv. p. 265.]

THIS volume is compiled upon the same plan as the first: it contains a minute investigation of every stone and every foot of land, a tiresome enquiry into the families of every parish and corner, in the county of which it treats.—Readers, who are not natives of Westmorland and Cumberland, may not be very curious to know whether a private family in those counties can trace its pedigree through ten or a dozen reigns; or whether a particular chapel was founded before the Conquest or since: nor will readers who do not live immediately in, or very near to, the parish of Aspatia, or Aspatrick, which is in the barony of Allerdale below Derwent, be much obliged to Mr. Nicholson and Dr. Burn for informing them that the parish in question ‘was so first named from Gospatric, earl of Dunbar, father of Waldieve, first lord of Allerdale;’ nor will they acknowledge any great obligations to the historians, who kindly instruct them that ‘this parish is bounded by Elne river from the foot of Elne bridge, close to the ring dike that parts Allerby and Crosby fields, *and so*, along that ring hedge northwards to the division between Hayton and Canonby fields, *then* turning eastward between Hayton and Allanby meadows, *and so* as the division parts between Newton demesne and Aspatia’s north riding, *so* directly eastward along the common to the middle of Broodhead, *and so* into Crumbuck, *and then* up that beck to Priest croft, *so* turning westward by the ring hedge of Leesrigg to Kinggate, *and then* to Baggray lane end, *and so* along the hedge which severs Brayton demesne from Baggray field to Elubrig close, *and so* to the foot thereof,’ *and so* to Mr. Nicholson and Dr. Burn alone know where; till at last we find ourselves, just where we set out, viz. in a little parish in a corner of Cumberland, of which few have ever heard, but its inhabitants.

This volume, however, as well as the former, contains much to please enquiry, and much to gratify curiosity. The antiquarian discovers himself in something more than phraseology; and we every where trace a genius equally laborious and indefatigable, whether the task be to investigate a controverted point in history, or to adjust the opposite claims of different parishes to a particular family or a slip of land. To this volume, as to the first, is prefixed a large, and, as it appears, an accurate map of the county, of which it contains the history, di-
vided

vided into its wards. Here too we find an appendix, which contains, among other curious matter, an alphabetical catalogue of rare and curious plants growing wild about Kendal, and other places in the county of Westmorland. The authors have subjoined a glossary of the antiquated words that occur in the work; which might have included certain words and expressions sufficiently obsolete and antiquated, to be found only in this history, and in our translation of the Bible, or in books written about that period.

A few of the most curious passages we shall transcribe, from this volume, for the entertainment of those of our readers, who would think themselves perhaps but ill paid, if they were obliged to pick them out from a load of less interesting and amusing matter.

A charter of certain lands given by king Athelstan, is a beautiful specimen of the artless simplicity of former days, in the manner of conveyancing—

‘ I king Athelstan, gives to Pallan,
Odcham and Rodcham;
Als quid, and als fayre,
Als ever they myne weare:
And yar to witness Maulde my wife.’

For this we are referred to Drake’s *Historia Anglo-Scotica*, p. 160. It affords a striking contrast to the prolixity of a modern conveyance; and nothing can mark more pointedly the unsuspicious confidence of former days than the circumstance of naming his wife as the only witness. Much is continually said about the present corruption of manners—Point out any nation which abounds in laws and lawyers, and whose law proceedings are verbose and prolix; and the manners of that nation will appear to be corrupt.

The subsequent paragraph contains something wonderful.

‘ In the river Irt the inhabitants at low water gather pearls, and the jewellers buy them of the poor people for a trifle, but sell them at a good price. And it is said, that Mr. Thomas Patrickson, late of How in this county, having employed divers poor inhabitants to gather these pears, obtained such a quantity as he sold to the jewellers in London for above 800l.’

In another passage we find something not less curious—

‘ The town of Egremont was an ancient burgh, and sent burgesses to parliament; until the burghers becoming poor and unable (at least unwilling) to pay their burgesses their wages, they to free themselves from that future burden did petition the king and parliament that they might be exempted from that charge.’

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We also have petitions; but not from towns, that they may not send burgeses to parliament, not from burgeses, that they may not sit.

Speaking of the collieries at Whitehaven, our historians mention some curious circumstances.

‘ The late Mr. Spedding, who was the great engineer of these works, having observed that the fulminating damp could only be kindled by flame, and that it was not liable to be set on fire by red hot iron, nor by the sparks produced by the collision of flint and steel, invented a machine, in which while a steel wheel is turned round with a very rapid motion, and flints are applied thereto, great plenty of fiery sparks are emitted, that afford the miners such a light as enables them to carry on their work in close places, where the flame of a candle, or lamp, would occasion dreadful explosions. Without some invention of this sort, the working of these mines, so greatly annoyed with these inflammable damps, would long ago have been impracticable.

‘ But not so many mines have been ruined by fire as by inundations. And here that noble invention the fire-engine displays its beneficial effects. It appears, from pretty exact calculations, that it would require about 550 men, or a power equal to that of 110 horses, to work the pumps of one of the largest fire engines now in use (the diameter of whose cylinder is seventy inches), and thrice that number of men to keep an engine of this size constantly at work: and that as much water may be raised by an engine of this size kept constantly at work, as can be drawn up by 2520 men with rollers and buckets, after the manner now daily practised in many mines; or as much as can be borne up on the shoulders of twice that number of men, as it is said to be done in some of the mines of Peru.—So great is the power of the elastic steam of the boiling water in those engines, and of the outward atmosphere, which by their alternate actions give force and motion to the beam of this engine, and by it to the pump rods, which elevate the water through tubes, and discharge it out of the mine.

‘ There are four fire engines belonging to this colliery; which, when all at work, discharge from it about 1228 gallons every minute, at thirteen strokes; and after the same rate 1,768,320 gallons every twenty-four hours. By the four engines here employed, nearly twice the above-mentioned quantity of water might be discharged from mines that are not above sixty or seventy fathoms deep, which depth is rarely exceeded in the Newcastle collieries, or in any of the English collieries, those of Whitehaven excepted *.

‘ * For these observations on the coal mines at Whitehaven, we are obliged to the very ingenious Dr. Brownrigg’s notes on a beautiful little poem of Dr. Dalton’s, on the return of two young ladies from viewing those mines.’

Of the mountain Skidaw we are told, that 'it is about eleven hundred yards perpendicular from the Broadwater. It rises with two heads, *like unto Parnassus*; and, *with a kind of emulation, beholds Scruffel hill before it in Annandale in Scotland.*'—That is, Skidaw and Scruffel were running a race, while our historians were writing; the latter got the start of the former, as far as Annandale; and Skidaw, 'with a kind of emulation, beheld Scruffel before it in Annandale in Scotland.'—A word more of these two mountains.

'By these two mountains, according as the misty clouds rise or fall, the people dwelling thereabouts make their prognostication of the change of the weather, and have a common expression,

'If Skidaw hath a cap,
Scruffel wots full well of that.

'*Like as* there goes also another saying concerning the height of this hill with two others in the kingdom,

'Skidaw, Lanvelling, and Casticand,
Are the highest hills in all England.'

This last extract we have given, not on account of the poetry, but of the prose. *Like as there goes* few passages to compare to it, except in this history.

One word more of Skidaw—

'Upon the top of this mountain there is a blue slate stone, about a man's height, which they call Skidaw man. And a little further south, upon the said mountain top, was erected in the year 1689 an house five yards square, and four yards high, by Mr. John Adams the geographer, for placing his telescopes and optic glasses, having from thence a full prospect and view of these two counties, whereby he was enabled to give the better description thereof by dimensions. But he being arrested, first by his engraver for debt, and not long after by death, his project proved abortive.'

We cannot think that the last sentence of this paragraph corresponds either with the gravity or the sensibility of an historian. History would drop a tear upon the fate of such a man, and not endeavour to squeeze a paltry pun out of it. Who would not sooner have died of a broken heart, with Adams; than have lived to make a joke of such a death!

An epitaph in Isel church, on sir Wilfrid Lawson, knight, who died in April 1632, at the age of eighty-seven, will bear transcribing—

'Even

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‘ Even such is Time which takes in trust
Our youth, and joys, and all we have,
And pays us but with age and dust,
Within the dark and silent grave :
When we have wandred all our ways,
Shuts up the story of our days :
And from which earth, and grave, and dust,
The Lord will raise me up, I trust.’

On Richard Senhouse, bishop of Carlisle, in 1644, we have the following note—

‘ Of this Richard there is an anecdote in Mr. Sandford’s manuscript account of Cumberland (of which, by the way, we do not vouch the authenticity :) he says, he was of a younger branch of squire Senhouse of Netherhall. And many good jests passed upon him. They were a constant family of gamblers. And the country people were wont to say, the Senhouse’s learn to play at cards in their mother’s belly. And this doctor and another person, who was a stranger to him, being engaged one day at tables, the doctor tripped the die so pat, that the other exclaims, surely (quoth he) it is either the Devil or Dick Senhouse. [It is certain, the common people have a saying to this day (from whencesoever it might arise) in case of any extraordinary difficulty, “I will do it in spite of the Devil and Dick Senhouse.”] When he was a scholar at Cambridge, coming into the country to see his friends, his horse happened to cast a shoe, and having no money to pay the smith withal, Well, well, says the smith, go your ways, when you are bishop of Carlisle you will pay me. Which he did in abundance of gratuity; and was a religious and honest pastor.’

In Bromfield church there is a most bold and courageous epitaph—

‘ Here lies intombed, *I dare undertake*,
The noble warrior Adam of Crookdake.’

The following is a curious anecdote relating to the church of Holm Cultram—

‘ In 1581, on the resignation of Christopher Symson, the same bishop collates sir Edward Mandevil, clerk. In whose time there is the following entry in the parish register: memorandum; the steeple of the church, being of the height of nineteen fathoms, suddenly fell down to the ground, upon the first day of January in the year 1600, about three o’clock in the afternoon, and by the fall thereof brought down a great part of the chancel, both timber, lead, and walls; and after the said fall, the same continued in a very ruinous condition for the space of two years; during which time, there was much lead, wood, and stone carried away. There was present at the fall Robert Chamber and myself (Edward Mandevile, then vicar there)

there) both of us being within the church at the very time of the fall, and yet by the good pleasure of God we escaped all perils.—In 1602, by means of the bishop of Carlisle a commission was granted by the chancellor, masters, and scholars of the university of Oxford under their common seal, to George Curven gentleman, and me Edward Mandevile, for re-edifying a comely and sufficient chancel, taking and having towards the work the old materials of the chancel which was fallen and shrunk, with the price of the lead so fallen to rebuild a new one; which commission was executed by me Edward Mandevile accordingly in 1602 and 1603. This work came to 180*l.* and odds.—This work being finished, it so happened, that upon Wednesday the 18th of April 1604, one Christopher Hardon, carrying a live coal and a candle into the roof of the church, to search for an iron chisel which his brother had left there, and the wind being exceeding strong and boisterous, it chanced that the coal blew out of his hand into a daw's nest which was within the roof of the church, and forthwith kindled the same, which set the roof on fire, and within less than three hours it consumed and burned both the body of the chancel, and the whole church, except the south side of the low church, which was saved by means of a stone vault. Upon which great mishap, Thomas Chamber and William Chamber did most untruly and maliciously put a bill into the exchequer, therein alledging that the said Hardon did burn the church wilfully, by the procurement of Thomas Hardon, cousin of the said Christopher Hardon, and me Edward Mandevile, to whom the said Christopher was servant. This false accusation they went about to prove by divers witnesses, but they failed in the proof; and so the matter, when it came before the court, was dismissed.—In the same year 1604, I the said Edward Mandevile did re-edify the chancel of the said church of my own voluntary will, which cost me 88*l.* and some odd money. And in the year 1606, the parishioners were commanded by the bishop to repair the body of the church, who were taxed so to do by the churchwardens and the sixteen men, who were appointed for that purpose.

When mention is made of John Best, bishop of Carlisle, we find a singular letter which he wrote to archbishop Parker in 1567—but curiosity is not gratified by any information relative to its success—

“ I have a commendam of a parish called Rumald Church. It will expire within a year or less. The advowson of the same is offered to be sold to gentlemen of this country at unreasonable sums of money. So that it is apparent the revenues thereof are like to come into temporal men's hands, and the cure into some unlearned ass's, as many others are like to do in these parts, unless your grace be a good stay therein. For this cause, and for that my charge here in the queen's service doth daily increase, and also that in time of wars I have

no refuge left to fly unto but only this, I am compelled to be a suitor to your grace, for the renewing of my commendam for the time of my life. In doing whereof, your grace shall both stay the covetous gripe that hath the advowson from his prey, the unlearned ass from the cure, where I have now a learned preacher, and bind me as I am otherwise most bound to serve and pray for your grace's long continuance in honour and godliness; your grace's poor brother to command, Joannes Carliolensis."

We must stop a moment, in turning over this volume, to observe what our writers say of Charles Lyttelton, bishop of Carlisle, who died in 1768. 'He was a friend to all mankind,' we are told, '*and never had an enemy.*' The latter assertion is rather rash, and, if it could be true, conveys no desirable praise; since it has already been contradicted by the former part of the sentence—for it was not so late as 1768 that virtue had no enemies.—Moreover, a general panegyric is no panegyric; the portrait which looks at every one, strikes no one as looking particularly at him.

Many a country squire has been killed by a fall from a *live* horse; we cannot sufficiently admire the ingenuity of a George, lord Dacre, who, in the eleventh of Elizabeth, contrived to be killed, we are told, 'by the fall of a *wooden* horse, whereon he practised to leap.'—Our historians might have had their joke here with more propriety than on the death of poor Adams.

The subsequent letter from Francis lord Dacres to queen Elizabeth, in the forty-second year of her reign, will be matter of curiosity to our readers.—He was attainted of high treason in the 12th of Elizabeth for being concerned in the affairs of Mary queen of Scots, whose execution cast such a stain upon the memory of Elizabeth. If Francis were not innocent, he writes at least with the spirit of an innocent and injured man.—His uncle Leonard was certainly guilty.

• Most dread sovereign,

• The cause of this my presumptuous boldness in writing to your majesty is, my sudden, unwilling, and forced departure from your majesty and realm, for the which I most humbly crave pardon, being the first thing that ever was committed by me, wherein I might hazard your highness's displeasure, and yet betwixt God and my conscience am free from all disloyalty or evil practices in thought, word, and deed against your majesty and realm, whatsoever hath been or may be informed to the contrary by my unfriends, whereof I have gained many by my lord and father's possessions, especially such as have been brought up by him from mean estate to be gentlemen, and now live in all wealth and pleasure upon the lands that were my ancestors, who have

have laboured to incense your majesty and council many untruths against me, which often hath taken effect with the lords of your council, whereby I have endured many and great distresses, but never with your majesty before this time; upon whom, as upon a sure pillar, next under God, I have always trusted, hoping still for happy performance of your majesty's most gracious promises: in regard whereof, with the great and dutiful love and obedience that I have always borne to your majesty, hath caused me not only to many hard shifts for maintenance, after all that I had was spent, with the benevolence of all my friends, but also to suffer so many and open injuries at my adversaries hands, as the world may wonder that flesh and blood was able to suffer the same. It were too long to trouble your majesty with the recital thereof, but leave them untouched and proceed in my purpose, to signify to your majesty the true cause that hath driven me to take this course. Now continuing still in this good hope, I have made my last and most hard shift for providing a little money in selling my house, wherein I have received great loss, to bring me up to attend your majesty's good pleasure, still expecting an happy end; but in the mean-time, being within a week of taking my journey, your majesty's commissioners in the survey of the said lands have not only dispossessed me, by virtue of a letter from my lord treasurer and written by your majesty's command, of all those tenements which were returned to me both of the Graystocks lands, and also of the Dacres which were purchased and out of the concealment, but also have called me and very earnestly demanded the rents again at my hands that I have received thereof, (under favour be it spoken) a hard case, that my lord of Arundel's attainder should forfeit my lawful possession, I being a true subject. All these things considered, with the want of friends to further your majesty's good meaning towards me, the many and mighty adversaries that I have so near about you, which I fear me hath withdrawn your gracious favour from me, the many delays for answer of my last petition put unto your majesty at Easter last, wherein I made it known to your highness that I was not able to endure any longer without some speedy relief, whereof I never had answer; the rents of the Dacres lands, which was the most part of my maintenance, being received to the use of your highness, without any consideration of my poor estate; and now my lawful possession of all the rest taken from me by another man's fault. The favour and commodity of the Lowthers and Carletons, which never deserved well at your majesty's hands, is like to receive and be preferred unto before me, of those lands which were my ancestors, and gone from me not by any offence committed by me or my means, and by my only life and my son's your majesty doth keep them. Under correction be it spoken, my heart cannot endure that such evil men as they be, being the only maintainers of theft, besides their other bad behaviours, which is well known to all men that have had dealings

with them, who have concealed your majesty's title these twenty years, and would have done for ever, if my adversaries right had proved better than mine. They did make means to me, to have compounded with them to have defrauded your majesty thereof; which if I had done, I had made a better match for myself than I have done as the case standeth. And now in the end they be so liberally dealt with, and myself (who I protest may compare with the best for my loyalty and true heart) to be so little esteemed of, and without any reward at all; these things have not only driven me out of all good hope at your majesty's hands, but of all other refuge, in such sort, as knowing my title to be clear to Strange-waie's lands, yet considering the interest that my lord chamberlain and sir Thomas Scisell's son hath in these lands from your majesty, no hope there is at all for me to attain unto them, but must let them rest in their hands that have no right, arming myself with patience to abide what poverty may ensue. Now considering all these afore said hard dealings, as also all that was towards my lord of Arundel and the lord William doth receive credit and commodity of those lands, and those that were towards me displaced of their offices with most hard speeches; seeing the case to stand so hard against me, and that I have the last penny of maintenance that ever I can make, besides the great debt I am in, having no shift now left me whereby to live, To beg I am ashamed, To work I cannot, To want I will not, therefore I am forced to seek for maintenance where I may with credit gain the same, and have determined to employ that little that should have brought me to attend upon your majesty, to carry me elsewhere. I have taken my son with me, for that I have left him nothing to tarry behind me withal; and if God hath provided a living for us we will live together; if not, we will starve together. And for my daughters, I commit them to God and such friends as it shall please him to provide for them. Thus trusting in your majesty's most princely clemency in tolerating this my forced and most unwilling departure, which I most humbly crave at your majesty's hands, I will daily pray to the Almighty for the preservation of your majesty's reign in all happiness to continue. From Crogling the 17th of September 1589.

• Francis Dacres.

The plague has not confined its ravages to cities; it has made its dreadful appearance also in the country—In 1598, it swept away from only four places in Cumberland, Penrith, Kendal, Richmond, and Carlisle, 8156.

Of the parish of Arthuret we are told that

• Archy (Armstrong) jester to king James and king Charles the first, often mentioned in the annals of those times, was born in this parish, and lies buried here amongst his fellow-parishioners. He was banished the court upon the following occasion: when news came to London that the Scots were all in an uproar about the liturgy which archbishop Laud was for forcing upon them,

them, the archbishop hastening to court, Archy, as he passed by' says, "Who's fool now?" Whereupon, presently after, appears an order in the council book,—“Ordered, That Archibald Armstrong, the king's fool, be banished the court, for speaking disrespectful words of the lord archbishop of Canterbury.”

So numerous are the paths which lead to fame—one man hoped to render his name known by building a temple to Diana; another flattered himself he should be remembered for having burnt it: this person gains a place in history for being a wise man, that for being a fool.—Archy seems clearly to have been an archer fellow than the archbishop. He has a right to this pun, if it deserve to be called one; for Dr. Johnson is of opinion that the word *arch* owes its origin to our friend Archy.

We now take our leave of this history. Westmorland and Cumberland have certainly considerable obligations to the labours and the researches of Mr. Nicholson and Dr. Burn. To the rest of the kingdom their work will, in many passages, afford entertainment and information.—The objection already made to the style of the work, cannot be recalled.—But, had we still greater quarrels with these gentlemen, we must shake hands, and be reconciled to them, for having preserved a piece of elegiac poetry of most uncommon merit. It is called,

‘The Moans of the Forest after the Battle of Flodden-field.

‘I have heard a lilting, at the ewes milking,

A’ the lasses lilting before break of day;

But now there’s a moaning, in ilka green loning,

Since the flowers of the forest are weeded away:

‘At bughts in the morning, nae blythe lads are scorning,

Our lasses are lonely, and dowie, and wae;

Nae daffing, nae gabbing, but sighing and sobbing,

Ilka lass lifts her leglin and hies her away.

‘*I have heard*] That is, formerly, whilst the young men were living.—‘*Lilting*] Singing chearfully, with a brisk lively air, in a style peculiar to the Scots; whose music, being composed for the bagpipe, jumps over the discordant notes of the 2nd and 7th, in order to prevent the jarring which it would otherwise produce with the drone or bass, which constantly sounds an octave to the key note. Hence this kind of composition is commonly styled a Scotch *lilt*.—‘*A’*] All.—‘*Ilka*] Each.—‘*Loning*] Lane; a word still in use in the northern parts. The word *green* is peculiarly emphatical; the lane being grown over with grais, by not being frequented as formerly.—‘*Bughts*] Circular folds, where the ewes are milked.—‘*Scorning*] Bantering, jeering.—‘*Dowie*] Dowly, solitary.—‘*Wae*] Full of woe or sorrow.—‘*Daffing*] Waggish sporting.—‘*Gabbing*] Jestingly prating, talking gibble gabble.—‘*Leglin*] Can, or milking pail.

20 *An Account of Some ancient Ruins discovered in Scotland.*

' In har'ft at the shearing, nae swankies are jeering,
Our banfters are wrinkled and lyard and grey ;
At a fair or a preaching, nae wooing nae fleetching,
Since the flowers of the forest are weeded away.

' Ate'en in the gloming, nae youngfters are roaming
'Bout ftacks with the lasses at boggles to play ;
But ilka lafs fits dreary, lamenting her deary,
Since the flowers of the forest are weeded away.

' Dool and wae fa' the order—fent our lads to the border !
The Englifh for once by a guile won the day :
The flowers of the forest, that fhone aye the foremoft,
The pride of our land now ligs cauld in the clay !

' We'll ha' nae mair liling, at the ewes milking,
Our women and bairns now fit dowie and wae :
There's nought heard but moaning in ilka green loning,
Since the flowers of the forest are weeded away.'

We fhould think this poetry well deferves the attention of
fome gentleman's mufical abilities.

*An Account of fome remarkable ancient Ruins, lately difcovered in
the Highlands, and northern Parts of Scotland. By John Wil-
liams. 8vo. 2s. Cadell.*

IT appears that above a twelvemonth ago, a copy of this
narrative was fent to London, with the view of being fold
to a bookseller ; but was returned to the author on account
of its being confidered as a fictitious production. Its credit,
however, is now rendered unqueftionable, by a letter prefixed
from lord Kaimes, bearing honourable testimony to Mr. Wil-
liams's general character as a man of veracity.

Previous to a particular description of the antiquities which
Mr. Williams has difcovered, he relates fuch circumftances as
are common to them all. The feveral vitrified forts which he
has yet feen, are fituated on the top of a hill, that is fmall in
comparifon of the ordinary Highland mountains ; and thofe
hills every where command the view of a beautiful valley, or
widely extended level country. They have always a level area
on the fummmit, of lefs or greater extent ; and this has been
furrounded by a wall, which, as far as may be judged from

' *Swankies*] Swains.— '*Banfters*] Bandfters, binders up of the
fheaves.— '*Lyard*] Hoary ; being all old men.— '*A preaching*] A
preaching in Scotland is not unlike a country fair.— '*Fleetching*]
Fawning, flattering.— '*Glooming*] Glimmering, twilight — '*Dool*] Do-
lour, forrow.— '*Wae fa'*] Woe befall, evil betide.— '*Aye*] Always.
' *Ligs*] Lies.'

the

the ruins, has been of great height and strength. But what is most extraordinary, those walls have been vitrified, or compacted by the force of fire; the vitrification in some places having been so complete, that the ruins appear like vast fragments of coarse glass. Those fortified hills have a level area on the summit, they are universally difficult of access, except in one place, which has every where been strengthened by additional works, and they were each furnished with one or two wells. Mr. Williams has seen some of those hills of a long oval figure, which were accessible at both ends; but, as appears from the ruins, their entrances were strongly fortified.

The first of those curious pieces of antiquity which the author mentions, is situated on the hill of Knockfarril, on the south side of the valley of Strathpeffer, two miles west of Dingwall in Ross-shire. This hill is about nine hundred foot of perpendicular height, of an oblong figure, exceeding steep on both sides; but the declivity at each end is by an easy descent. The area within the walls is a hundred and twenty paces long, and about forty broad. But some part of the area that was moderately level not being included, there have been very high, and apparently very strong works at each end, without the surrounding wall.

At the desire of the board of annexed estates in Scotland, Mr. Williams made a section of the ruins on this hill, and gives the following account of his discoveries.

‘ I began the cut at Knockfarril, not exactly in the middle, but a little nearer the east end, to be quite clear of two hollow places, which, upon examination, I found to have been wells.

‘ I began to dig here, quite on the outside of all the ruins. At first we met with nothing in digging, but rich black mold (made by sheep and goat lying and dunging for ages) mixed with large stones, and fragments of the vitrified ruins.

‘ This continued the same for several yards, only that the stones and fragments increased more and more as we advanced; and when we came near the ruins of the wall, we met with little besides stones, and fragments of the vitrified matter.

‘ When we had advanced to the ruins of the wall, on the south side, we found it difficult to get through; for, though it is evident the wall has fallen down, and broke to pieces in the fall, yet many of the fragments are so large and strong, and the vitrification so entire, that it was not easy breaking through. However, with the help of crows, and plenty of hands, we tumbled over some very large fragments; which at first began to go whole down the hill, but when they gained velocity of motion, they dashed to pieces against the rocks, and ended in a furious shower at the bottom of the hill.

‘ I was obliged to get under one large fragment, which I left as a bridge over the south end of the cut.

‘ On the north side, we began on the outside of the wall, immediately in the rubbish of the vitrified ruins, and soon came to pretty high ruins of a wall, more hard and strong than any thing of the kind I had seen before ; which I did not expect here, as this wall was almost wholly grown over with heath and grass. I found it necessary to undermine the ruins of this north wall, to let its own weight contribute its help to bring it down.

‘ The height of the ruins of this north wall, is now no less than twelve feet perpendicular, though certainly all fallen down ; what then must it have been when standing ? It appears quite evident, that the whole of the vitrified wall, surrounding the inclosed area, has fallen flat outward. These walls were certainly very strong at first ; but what is there, that its own weight, or some other circumstance, does not bring to ruin ?

‘ They were indeed built on a firm and solid rock, but that rock had a little declivity outward, quite round ; so that time, and their own weight, on such a leaning foundation, would certainly bring them down, outward.’

Mr. Williams informs us, that the surrounding wall on Knockfarril has been run together by vitrification, much better than the greater part of the others which he has seen. In some of those the stones seem to have been partly run down, and partly enveloped by the vitrified matter ; but here the whole wall forms one solid mass of unmixed vitrification : whence Mr. Williams reasonably infers, that it owes its consistence entirely to the force of fire, and not to any plastic matter that had been poured among the stones.

On the inside of the surrounding wall, there are ruins of vitrified buildings, which seem to have been worse executed, and are therefore more decayed than the outer walls. Mr. Williams conjectures that those inner works have been a range of habitations, reared against, or under the shade of the outer wall. They appear to have been continued quite round the area, but have been much higher on the north side, facing the sun, than on the opposite aspect. The morning after the workmen had opened the holes which seemed to be the ruins of wells, they found more than three foot of water in each.

At the out-skirts of the ruins, and at the bottom of the hill, is a great quantity of large stones, of all sizes and shapes, which have not been touched by fire, whence Mr. Williams concludes, that some sort of stone buildings has been erected, on the outside of the vitrified walls ; and those he imagines have been raised on the south side only, with a proper space between them and the vitrified walls, for the purpose of securing their cattle from their enemies. One reason which he gives for this opinion is, that when cutting into the outwork

at

at the west end of Knockfarril, he observed, under the ruins, a stratum of dung, about three inches deep, pressed hard by the incumbent weight; and this stratum continued for many yards, as the workmen advanced.

In all the vitrified forts which Mr. Williams has seen, he has observed the remains of dry stone buildings run along a part of the outside, at some little distance from the vitrified wall. Where the situation will admit, they are generally on the south side, but always on the flattest side of the hill, for the ease, as he justly supposes, of the cattle. When there was not room enough on the level area above, to have this dry stone inclosure on the summit, a large ditch had been made on that side of the hill where the slope was easiest; and on the outside of those ditches, there are every where dry stone ruins, which Mr. Williams supposes were intended for the security of the cattle. When the summit afforded no convenient station for the cattle, a level place for the purpose was formed towards the bottom of the hill.

Our author's subsequent observations relative to this place must prove so interesting to every reader who has any taste for such researches, that we shall admit them into our Review.

'The full name of this remarkable fortified hill, is Knock-farril-naphian, which I am told by gentlemen skilled in the Gaelic language, is Fingal's place on Knock-farril, this being the name of the hill.

'The tradition of the common people concerning this place, is, that it was the habitation of giants; when giants were in the land! That the chief of these giants was Ree Phian M'Coul, which, I am told, means King Fingal the son of Coul.

'I think it no wonder at all, they suppose such extraordinary buildings as these the work of giants. We often meet with traditions that appear much more absurd. And the tradition of the wonderful feats Fingal and his heroes were said to perform, might, in after ages, very well make them pass for giants; especially when those feats would be exaggerated in after ages by poetical fiction.

'It is highly probable, that this was one of Fingal's habitations or places of strength, as this country, and the neighbouring countries of Sutherland, Caithness, and the coast of Moray, were subject to be invaded by the northern powers.

'The coasts of the Moray and Pentland friths, were the places they commonly infested: and I make no doubt but these countries were the scenes of Fingal's wars with those powers, so often celebrated by Ossian, and other ancient Highland bards. To place the scene of those wars, and to make Fingal king only of that little rocky country now called Morven, a small district in the county of Argyll, in my opinion, betrays a criminal degree of ignorance of the Highlands in any one that writes of these

matters, and does but little honour to so renowned a hero to confine him to so small a spot.

‘ I have read Ossian, and I am pretty sure, from circumstances, I can fix some of the scenes of those poems in Moray and Caithness, &c. I have, indeed, been tempted to imagine, that this remarkable place, Knockfarril, is the ruins of Selma, the palace or habitation of Fingal, so often celebrated by Ossian.

‘ Many circumstances give their joint suffrage, to make this conjecture appear at least probable.

‘ This is a beautiful, and a central situation.

‘ The buildings on this fortified hill, have been of great extent, and appear, by the ruins, to have been of great strength, and better executed than any of the kind I have seen.—There are clear vestiges of a remarkable road, leading from this place through the hills, towards the north-west sea.

‘ Several places in this neighbourhood bear the names of some of Fingal’s heroes, which places might have belonged to the particular men they are named after; and there are near this, a fine river and valley, which to this day bear the name of Cona, the place of the famous bard Ossian.

‘ When I first saw the vestige of the ancient road leading to Knockfarril, I wondered what it could be; as it has been cut very deep and wide, and the bank thrown out is still very high, on the side of the hill near the old ruins.

‘ The people of the country call this the giants hunting road; but it appears to me, it was a road of communication between this and some other remarkable place of strength, or between this and the north-west sea, towards which it leads. This road does not take the nearest cut over hill and dale, but seems to search every where for the hardest ground. In some places I have seen it go a considerable way about, to shun a peat moss, and other soft ground.

‘ I followed the track of this road three or four miles, till it went in among the hills, the east side of Binwevus, but could not go much farther, without proper conveniences for lying out all night.

‘ It appears evidently to have been a road for men and horses, but not for carriages, as it is in some places very narrow.

‘ They have, indeed, cut wide and deep, where the soil was soft; yet I observed, that in going up the side of a hill, where the ground was hard and firm, the road was not above five feet wide,—just fit for men and horses to pass in a line.

‘ I have not discovered such a road as this, leading to any other of the fortified hills I have seen.

‘ Whether the place of strength on Knockfarril was the famous ancient Selma, or not, I will not pretend to assert; but I cannot help being persuaded, that the famous bard Ossian had his residence in this neighbourhood.

‘ He celebrates the vales, the streams, and the hills of Cona, as the scenes where he exercised his muse.

‘ The

‘ The river Cona, now called Conan, is about three short miles from Knockfarril.

‘ This river, so famous of old, is now one of the finest rivers in the north.

‘ It waters a beautiful valley of great length, before it emerges from among the hills; and then it winds its way through a beautiful, extensive level country, in which it forms itself into many a long and smooth canal, and charming limpid stream, before it enters the tide near Dingwall. The valley watered by this river, is still called Strath-conan, which is but a little variation, in so long a time, from Strath-cona.

‘ Many of the hills on both sides this fine river, bordering on the low country, are beautifully wild, and command an extensive prospect to the east. When the aged bard would ascend one of these hills in the morning, and behold the glory of the rising sun, enlightening the whole prospect before him, and darting his all-chearing beams to the place of his retreat, and gilding the streams of his Cona with burnished silver; no wonder if his muse was fired to celebrate the morning glories of the great luminary, when shining over “the blue ocean, on the sides of the Morven.”

‘ There are many romantic scenes, of woods, rocks, and falls of water, near the foot of the glen or valley.

‘ These, with the hills, the widely extended country, and various views of the river which the hills command, would be a charming retirement for the aged bard.

‘ In short, there are so many concurring circumstances, to make it appear probable that this country was the chief residence of the famous warrior Fingal, that I would spin out this letter too long, were I to advance as many of them as have come under my observation. But the goodness and situation of the countries on both sides the Moray frith, and the numerous remains of places of strength, and other monuments of remote antiquity, are to me as good as a thousand proofs, that there have been very remarkable people inhabiting these countries in those early periods, and that they had very powerful enemies to oppose.’

The next vitrified fort described by Mr. Williams, is situated on the hill of Craig-Phadrack, immediately above the house of Muirtoun, two miles west of Inverness; a hill nearly of the same height as that of Knockfarril, and commanding a most extensive prospect. The fortifications on this hill appear to have been very strong. Mr. Williams remarks as a peculiarity, that there are here distinct ruins of two vitrified walls quite round the inclosed area, and three at the entrance on the east end. The inner wall seems to have been very high and strong, but the outer one not of any considerable height. It is founded on the solid rock, about six or eight paces from the inner wall, and the author imagines it has been intended as a fence for the cattle, there being no remains of any dry stone

stone rampart for that purpose. The area inclosed by the inner wall is about eighty paces long, and twenty-seven broad; and both the inner and outer walls appear, by the ruins, to have been exceeding well vitrified.

This seems to be the hill, of which, under the name of Craig Feterick, an account is given in the last volume of the Philosophical Transactions, as noticed in our Review for May. The hill is there represented as having once been a volcano; but Mr. Williams's more accurate investigation seems entirely to overturn this conjecture.

After giving an account of three other fortified hills of the same kind, namely, Castle Finlay, and Dun-Evan, in the shire of Nairn, and of Finaven, in the shire of Angus, Mr. Williams proceeds to deliver his opinion relative to the manner in which those curious buildings have been erected; in which detail we find some ingenious observations on the progress of the human mind in the invention of arts.

The author next makes some remarks of the ruins of dry stone buildings, which are found in many parts of the Highlands, and are uniformly of a conic figure. The area, on the ground within the walls, is from thirty to forty foot diameter. The entrance was always by one low door, and they had a cavity at the bottom, running quite round in the heart of the wall, which is conjectured to have been designed for keeping provisions. Those buildings had a small opening at the top, for admitting light, as well as affording a passage to the smoke, which rose from the fire, that is supposed to have burned in the middle of the area.

Notwithstanding the obvious difference between the structure of those buildings and the vitrified forts, Mr. Williams thinks it is not improbable that they belonged to the same period of time, and were raised by the same people. In support of this conjecture he observes, that the vitrified forts are found only where the rock is of the plum pudding kind, which is easily vitrified; and the conic structures where the stones are large, square, and broad-bedded, but could not so easily be rendered subject to vitrification.

To the narrative, is subjoined a description of Craig Patrick, by Mr. James Watt, engineer; with a letter to Mr. Williams, from Dr. Black, professor of chymistry in the university of Edinburgh, in which this ingenious gentleman concurs with him in opinion, respecting the manner in which he supposes those vitrified forts to have been constructed. The discoveries made by Mr. Williams are not only highly gratifying to curiosity, considering them as the subject of antiquarian researches; but afford a striking instance of the extraordinary expedients to which people had recourse in the infancy of arts.

A Letter to John Dunning, Esq. By Mr. Horne. 8vo. 1s. 6d. Johnson.

THE author of this Letter takes occasion, from an expression in a precedent, quoted at his trial, to enter into a train of grammatical speculations.

The point in debate is thus opened and explained.

‘ A *supposed* omission, in the information against Lawley, is produced to justify a *real* omission, in the information against me ; when indeed there was *no* omission in the precedent. But the averment said to be omitted, was, not only substantially, but literally made.

“ The exception taken was, that it was not positively averred, that Crooke was indicted, it was only laid, that she sciens, that Crooke had been indicted, and was to be tried for forgery, did so and so.”—That is literally thus: “ Crooke had been indicted for forgery” (there is the averment literally made)—“ she knowing that, did so and so.”

‘ Such, sir, is, in all cases, the unsuspected construction not only in our own, but in every language in the world, where the conjunction *that*, or some equivalent word, is employed. I speak confidently, because I know, a priori, that it must be so ; and I have likewise tried it in a great variety of languages, ancient as well as modern, Asiatic as well as European.’

The word *that*, he thinks, is therefore not to be considered as a conjunction, but as an article, or a pronoun: and to prove this, he produces, among many others, the following examples: ‘ I wish you to believe, *that* I would not wilfully hurt a fly.’ In this instance the construction, he says, is to be thus resolved: ‘ I would not wilfully hurt a fly, I wish you to believe *that* (assertion).—“ Thieves rise by night, *that* they may cut men’s throats.”—Resolution: ‘ Thieves may cut men’s throats ; (for) *that* (purpose) they rise by night.’

He adds :

‘ This method of resolution takes place in those languages, which have different conjunctions for the same purpose : for the original of the last example, where *ut* is employed, and not the Latin neuter article *quod*, will be resolved in the same manner.

‘ Ut jugulent homines, surgunt de nocte latrones.’

‘ Though Sanctius, who struggled so hard to withdraw *quod* from among the conjunctions, still left *ut* among them without molestation, yet is *ut* no other than the Greek article *on*, adopted for this conjunctive purpose by the Latins, and by them originally written *uti* : the *o* being changed into *u* from that propensity which both the ancient Romans had, and the modern
Italians

Italians still have, upon many occasions, to pronounce even their own *o* like an *u*. . . The resolution therefore of the original will be like that of the translation :

‘ *Latrones jugulent homines (di) ori surgunt de nocte.*’

‘ But how are we to bring out the article that, when two conjunctions come together in this manner ?

“ *If that* the king

Have any way your good deserts forgot,

He bids you name your griefs.” Shakesf.

The truth of the matter is, that *if* is merely a verb, the imperative mood of the Gothic and Anglo-Saxon verbs *gisan*; and in those languages, as well as in the English formerly, this supposed conjunction was pronounced and written, as the common imperative *gif*. Thus, in Ben Johnson's *Sad Shepherd*, it is written :

“ My largesse

Hath lotted her to be your brother's mistress,

Gif she can be reclaimed ; *gif* not, his prey.”

Accordingly our corrupted *if* has always the signification of the present English imperative *give*, and no other. So that the resolution of the construction, in the instance produced from Shakespeare, will be as before in the others : “ The king may have forgotten your good deeds : *give that* in any way, he bids you name your griefs.”

‘ And here, as an additional proof, we may observe, that whenever the datum, upon which any conclusion depends, is a sentence, the article *that*, if not expressed, is understood : as, in the instance produced above, the poet might have said,

‘ *Gif (that)* she can be reclaimed, &c.

‘ For the resolution is : “ She can be reclaimed, *give that*, my largesse hath lotted her to be your brother's mistress : she cannot be reclaimed, *give that*, my largesse hath lotted her to be your brother's prey.”—

—‘ We have in English another word, which (though now rather obsolete) used frequently to supply the place of *if*. As,

“ *An* you had an eye behind you, you might see more destruction at your heels, than fortunes before you.”

‘ No doubt it will be asked ; in this and in all similar instances what is *an* ?

‘ I do not know that any person has ever attempted to explain it, except Dr. S. Johnson in his Dictionary. He says,—

“ *an* is sometimes, in old authors, a contraction of *and if*.”—

Of which he gives a very unlucky instance from Shakespeare ; where both *an* and *if* are used in the same line ;

“ He cannot flatter, he !

An honest mind and plain ; he must speak truth !

An they will take it,—So. *If* not, he's plain.”

‘ Where

‘ Where if *an* was a contraction of *and if*; *an* and *if* should rather change places.

‘ But I can by no means agree with Johnson’s account. A part of one word only, employed to *show* that another word is compounded with it, would indeed be a curious method of *contraction*: although even this account of it would serve my purpose; but the truth will serve it better: for *an* is also a verb, and may very well supply the place of *if*: it being nothing else but the imperative mood of the Anglo Saxon verb *anan*, which likewise means to *give* or to *grant*.

‘ Nor does *an* ever (as Johnson supposes) signify *as if*; nor is it a contraction of them.

‘ I know indeed that Johnson produces Addison’s authority for it.

“ My next pretty correspondent, like Shakespeare’s lion in Pyramus and Thisbe, roars *an* it were any nightingale.”

‘ Now if Addison had so written, I should answer roundly, that he had written false English. But he never did so write. He only quoted it in mirth. And Johnson, an editor of Shakespeare, ought to have known and observed it. And then, instead of Addison’s or even Shakespeare’s authority from whom the expression is borrowed; he should have quoted Bottom’s, the weaver: whose language corresponds with the character Shakespeare has given him.

“ I will aggravate my voice so (says Bottom) that I will roar you as gently as any sucking dove: I will roar you *an* ’twere any nightingale.”

Our author, having thus accounted for *if* and *an*, asserts that those words, which are called conditional conjunctions, are to be accounted for in all languages, in the same manner. Not that they must all mean precisely *give* and *grant*, but something equivalent: as, *be it*, *suppose*, *allow*, *permit*, *suffer*, &c.

Hitherto the doctrine of conjunctions has been the crux grammaticorum. These troublesome words have caused them infinite labour and perplexity. Yet all their etymologies have been vague and unsatisfactory. Mr. Harris tells us, that a conjunction is a part of speech, ‘ void of signification;’ and he compares them to *cement* in a building. Lord Monboddo says, ‘ prepositions, conjunctions, and such like words, are rather the pegs and nails that fasten the several parts of the language together, than the language itself.’ Mr. Locke declares himself dissatisfied with all the accounts of them, that he had seen. Sanctius rescued *quod* particularly from the number of these mysterious conjunctions. Servius, Scioppius, Vossius, Perizonius, and others, have displaced and explained many other supposed adverbs and conjunctions. Dr. Johnson says, ‘ the particles are, among all nations, applied with so

great a latitude, that they are not easily reducible under any regular scheme of interpretation.' He adds: 'I have laboured them with diligence, I hope with success: such at least as can be expected in a task, which no man, however learned or sagacious, has yet been able to perform.'—Our author however has undertaken to perform this task; and has actually reduced our principal conjunctions under a regular scheme of interpretation. As this then appears to be a matter of importance, in the theory of our language, we shall give our readers a summary view of the most material remarks, in this dissertation. The learned author, we hope, will pardon us, if we do not represent his opinion, in its fullest extent, when he considers, that no epitome can be adequate to an original work.

IF is the imperative *gif* of the Saxon verb *gifan* *, to *give*.

AN is the imperative *an*, of *anan*, to *grant*. These words may be used mutually and indifferently to supply each others place. *Gif* is to be found in all our old writers. G. Douglas almost always uses *gif*; once or twice only he has used *if*; and once he uses *gewe* for *gif*. Chaucer commonly uses *if*; but sometimes *yewe*, *yef*, and *yf*. And it is to be observed, that in Chaucer, and other old writers, the verb to *give* suffers the same variations in the manner of writing it, however used, whether conjunctively, or otherwise.

'Well ought a priest ensample for to *yewe*.'

Prol. to Cant. Tales.

Gin is often used in our northern counties, and by the Scotch, as we use *if* or *an*: which they do with equal propriety, and as little corruption: for *gin* is no other than the participle *given*, *gi'en*, *gi'n*.

UNLESS, *Onles*, is the imperative of the Saxon *onlesan*, to *dismiss*. This word is written by Horne, bishop of Winchester, in the reign of queen Elizabeth, *onles*, *oneles*, *onlesse*, *onelesse*: by bishop Gardiner, *onles*, *onlesse*.—*Les* the imperative of *lesan*, which has the same meaning as *onlesan*, is likewise used sometimes by old writers instead of *unless*. It is the same imperative at the end of those words which are called adjectives, such as *hopeless*, *motionless*, i. e. *dismiss hope*, *dismiss motion*.

EKE is the imperative *eac* of *eacan*, to *add*.

YET is the imperative *get* or *gyt*, of *getan* or *gytan*, to *get*.

STILL is the imperative *stell* or *steall*, of *stellan*, or *steallian*, to *put*. These words may very well supply each others place, and be indifferently used for the same purpose.

* For the ease of readers, unacquainted with the Saxon characters, we have taken the liberty, throughout this article, to use English letters in their place.

ELSE. This word formerly written *alles*, *alys*, *alyse*, *elles*, *ellus*, *ellis*, *els*, is no other than *ales* or *alys*, the imperative of *alesan*, or *alysan*, to *dismiss*.

THO' or THOUGH. or as our country folks more purely pronounce it, *thaf*, *thauf*, *thof*, is the imperative *thaf*, or *thafig* of the verb *thafian* or *thafigan*, to *allow*. In confirmation of this etymology it may be observed, that anciently writers often used *algise*, *algyff*, *allgyff*, and *algive*, instead of *alibough*: as,

— whose pere is hard to fynd,
Algyff England and Fraunce were thorow saught.' Skelton.

BŪT is the imperative *bot* of *botan*, to *boot*, i. e. to superadd, to supply, to substitute, to compensate with, to remedy with, to make amends with, to add something more, in order to make up a deficiency in something else.

BŪT is the imperative *be-utan* of *beon utan*, to *be out*. It was this word, *but*, which Mr. Locke had chiefly in view, when he spoke of conjunctions as making some stands, turns, limitations, and exceptions of the mind. And it was the corrupt use of this one word *but* in modern English for two words, *bot* and *but*, originally in the Anglo-Saxon very different in signification, though, by repeated abbreviation and corruption, approaching in sound, which chiefly misled him... G. Douglas, notwithstanding he frequently confounds these two words, and uses them improperly, does yet, without being himself aware of the distinction, and from the mere force of customary speech, abound with so many instances and so contrasted, as to awaken, one should think, the most inattentive reader.

• *Bot* thy werke shall endure in laude and glorie,
But spot or salt condigne eterne memorie.' Preface.

— *Bot* gif the fatis, *but* pleid,
 At my plesure suffer it me life to leid.' Book iv.

It may be proper to observe, that G. Douglas's language, where *bot* is very frequently found, though written about a century after, must yet be esteemed more ancient than Chaucer's: even as at this day the present English speech in Scotland is, in many respects, more ancient than that spoken in England, as early as the reign of queen Elizabeth. So Mer. Casaubon, de Ver. Ling. Ang. says of his time, 'Scotica lingua Anglicâ hodiernâ purior;' where by *purior* he means nearer to the Anglo-Saxon. So Hickes, in his Anglo-Saxon Grammar, says, 'Scoti in multis Saxonizantes.'—In five instances, which

Mr.

Mr. Locke has given us for five different meanings of the word *but*, there are indeed only two different meanings. Nor could he have added any other significations of this particle, but what are to be found in *bot* and *but*, as above explained. Dr. Johnson and others have mistaken the expression *to boot*, for a substantive: it is indeed the infinitive of the same verb, of which the conjunction is the imperative.

WITHOUT is *wyrth-utan*, of *weorthan utan*, to be cut. *But*, as distinguished from *bot*, and *without*, have both exactly the same meaning. They were both originally used indifferently, either as conjunctions or prepositions. But later writers, having adopted the false notions and distinctions of language, maintained by the Greek and Latin grammarians, have successively endeavoured to make the English language conform more and more to the same rules. Accordingly *without* in approved modern speech, is now entirely confined to the office of a preposition, and *but* is generally, though not always, used as a conjunction.

AND is *an ad* the imperative of *anan-ad*, to give or grant, *dare congeriem*.

LEST is the participle *lesed*, of *lesan*, to dismiss; and, with the article *that*, either expressed or understood, means no more than *hoc dimisso*, or *quo dimisso*. Example. 'You make use of such indirect and crooked arts as these, to blast my reputation, and to possess men's minds with disaffection to my person; lest peradventure, they might with some indifference hear reason from me.' Chillingworth.—Here *lest* is properly used. 'You make use of these arts:' why? The reason follows: *Lesed that*, i. e. *hoc dimisso*, 'men might hear reason from me: therefore you use these arts.'

Since, *siththan*, *syne*, *seand-es*, *sith-the*, or *fines*, is the participle of *seon*, to see. *Since* is a very corrupt abbreviation, confounding together different words, and different combinations of words. Where we now employ *since*,—*siththan*, *syne*, &c. according to their respective signification, were formerly used. In modern English it is used four ways: two, as a preposition, connecting, or rather affecting words; and two, as a conjunction, affecting sentences. When used as a preposition, it has always the signification, either of the past participle *seen*, joined to *thence* (that is, *seen and thence forward*) or else it has the signification of *seen* only. When used as a conjunction, it has sometimes, the signification of the present participle *seeing* or *seeing that*, and sometimes the signification of the past participle *seen*, or *seen that*.

THAT is the neuter article *that*. There is something so very singular in the use of this conjunction, as it is called,
that

that one should think it would alone have been sufficient to lead the grammarians to a knowledge of most of the other conjunctions, as well as of itself: *If that, an that, unless that, though that, but that, without that, lest that, since that, save that, except that, &c.*

AS is an article, and means the same as *it, that, which*. In the German, where it still evidently retains its original signification and use, as *so* also does, it is written, *es*. *Als*, in our old English, is a contraction of *al*, and *es* or *as*, and this *al* (which in comparisons used to be very properly employed before the first *es* or *as*, but was not employed before the second) we now, in modern English, suppress, as we have done in numberless other instances. Thus,

'As swift as darts or feather'd arrows fly,'

In old English is written,

'Als swift as ganze or fedderit arrow fleis.'

which means, *'With all that swiftnefs, with which, &c.'*

Be-it, albeit, notwithstanding, nevertheless, yet, save, except, out-cept, out-take, to wit, because, &c. are evident at first sight.

In this manner the ingenious author has traced all these supposed unmeaning, indeclinable conjunctions to their source, and shewn the precise meaning of each of them, with a perspicuity and consistency, which will at least entitle his hypothesis to the favourable consideration of every future etymologist and grammarian.

A General History of Ireland, from the earliest Accounts to the Close of the Twelfth Century, collected from the most authentic Records. By Mr. O'Halloran. 2 vols. 4to. 1l. 11s. 6d. in boards. Robinson.

WHEN literary prejudices are attended with a competent share of ingenuity and learning, there is hardly any hypothesis which a writer of character may not embellish with the air of plausibility. Enough, we imagined, had been said in refutation of the historical authority of the Irish bards, fileas, and senachies; but when the contest seemed to be decided, another champion arises, who asserts the cause of national honour with a degree of warmth, address, and ability, superior to all his predecessors. We are justified in this remark, not only by the whole series of the present History, but by the Preliminary Discourse, in which Mr. O'Halloran has endeavoured to pave the way for the reception of his hypothesis, and has concentrated all the force of its collateral supports.—But we shall immediately proceed to the History, which commences with the following chapter.

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In

‘ In the year of the world, according to the Hebrew computation, 2736, in the month of Bel or May, and the 17th day of the moon's age, according to the relation of Amhergin, high-priest to this expedition, Ireland was invaded by a numerous body of select troops, from Galicia in Spain. After subduing the country, and establishing their government on a permanent basis, as shall be related in its place, they set on foot an inquiry into the history and antiquities of the people thus reduced, how long they had been in the kingdom, and what colonies had preceded them, &c. The result of their researches produced the following relations, which have been as carefully transmitted from age to age, as those of their own particular exploits, and these of their ancestors.

‘ In the year of the world 1956, Partholan, the son of Seara, the son of Sru, the son of Easru, son of Framant, son to Fathocda, the son of Magog, son to Japhet, the son of Noah, landed in Ireland, accompanied by his wife, Ealga, or Ealgnait, his three sons, Rughruidhe, Slainge, and Laighline, with their wives, and 1000 soldiers. The Book of Invasions, from which this relation is taken, fixes the time of his landing to be 278 years after the flood; but Mr. O'Flaherty makes it 35 years later; differences, however, of little consequence in transactions so remote and uninteresting. The cause of his flying from his native country, Greece, we are told, was, the inhuman murder of his father and mother, with a resolution to cut off also his elder brother, in order to possess himself of the supreme command; but his parricide and villany were so universally detested, that he was compelled to fly the country, and seek new abodes, and at length, as we see, with his followers reached Ireland. The Book of Conquests mentions—but as an affair not authenticated—that before the arrival of Partholan, Ireland was possessed by a colony from Africa, under the command of Ciocall, between whom and the new comers a bloody battle was fought, in which the Africans were cut off.

‘ It is recorded, that at this time, there were found in Ireland but three lakes and nine rivers, whose names are particularly mentioned; but from this it appears probable that the parts of the country, in which these lakes and rivers appeared, were *only* what were then known; and that as their successors began to explore and lay open other parts, the rivers and lakes then appearing, were entered into the national annals, as they were discovered; but as no previous mention could have been made of them, and that the different periods in which they were found out, were distinctly marked, succeeding annalists have dated the first bursting forth of each, from the time of its discovery. Our writers are very exact in the times in which these lakes and rivers appeared: it cuts a conspicuous figure in our history, and proves the extreme accuracy of our early writers; but a very unjustifiable credulity in their successors, who could suppose the first discovery of them to be their first rise, though the learned

Dr.

Hutchinson, bishop of Down and Conner, has taken no small pains to defend it. But as it appears to me almost a certainty, that (with a very few exceptions) rivers and lakes are nearly coeval with the creation, the reader will I hope excuse my taking no farther notice of this part of our history.

‘ Soon after the landing of Partholan, his son Slainge died, and was interred in the side of a mountain, in the present county of Down, from him denominated Sliabh-Slainge, sliabh being Irish for a mountain. Laighline also died, and was buried near a lake in Meath, from him called Loch-Laighline; and from the place of Rughruidhe's interment, the adjoining lake was called Loch-Rughruidhe. After a reign of thirty years, Partholan quitted this life, at Magh-Alta, in Meath, leaving the kingdom between his four sons, born in Ireland, whose names were Ear, Orba, Fearn, and Feargna.

‘ We are surprised to find in the retinue of this prince, four men of letters, three druids, three generals, a knight, a beatach or keeper of open house, and two merchants, whose names are preserved in our annals. The sons of Partholan, we are told, governed with great wisdom, as did their successors for some generations, till at length a violent plague broke out, which swept away the greatest part of this colony. By this means the kingdom, which for near 300 years was governed by the posterity of this prince, continued for thirty years after in a state of anarchy. The greatest number that were carried off by this contagion, was at Ben-Hedir, now Hoath, near Dublin, and the places adjacent: from which circumstance, we may infer, that it was brought into the kingdom by some ship or ships: the mortality was so rapid, that experience pointed out the utility (instead of different burial places, which only served to spread the disorder) of fixing on one common place, in which the dead were to be thrown indiscriminately; and which from this circumstance, says the Book of Conquests, was ever after called Taimhleacht-Muintir Phartholan, or the burial place of the posterity of Partholan. After the reception of Christianity, a celebrated monastery was founded on this ground, to this day called Taimhleacht.’

It is, we readily agree with Mr. O'Halloran, surprising to find in Partholan's retinue two men of letters, three druids, a knight, &c. (though knights errant may have existed in all ages); but we are more surprised to find any credit given to a narrative that pretends to so high antiquity, when the particulars are surprising in any degree.

In book II. chap. I. the historian relates, that Phœnius, the inventor of letters, is claimed as the founder of the Irish or Milesian race. This personage is said to be the son of Baath, the son of Magog, the son of Japhet, the son of Noah. ‘ But, says Mr. O'Halloran, if we admit of this genealogy, we will at the same time see the necessity for sup-

posing that some more generations must have intervened between Phœnius and Noah, to account for the great increase of mankind in his days.' This anecdote is to us another subject for surprize ; and when the author acknowledges that there is a necessity for recurring to supposition, to render the story credible, the most natural supposition would be, to renounce the whole as a fiction.

Of the incidents related in this work, which concludes with the arrival of Henry II. in Ireland, it is sufficient to observe, that Mr. O'Halloran has delivered, in an uninterrupted series, the whole mass of Irish historical documents, from the alleged commencement of the monarchy to that time ; and we shall therefore return to make a few remarks on the Preliminary Discourse.

In order to account for the supposed emigrations from the southern countries to Ireland, Mr. O'Halloran is inclined to admit that the ancients were acquainted with that property of the magnet by which it points to the north. But is it reasonable to imagine, that this essential property could have been entirely overlooked by all ancient writers, had they actually known it ? The probability seems to be infinitely stronger in favour of one inference than the other.

' In treating of every particular reign, says our author, I have examined whatever had been advanced by different writers, either in print or manuscript, on the subject. Even Routh, Usher, Ward, Colgan, and other ecclesiastical writers, were explored for information ; and I have rejected whatever seemed improbable or ill-founded. Frequent mention is made, in early days of invasions from Africa, and of transactions between our ancestors and these people. As no other people of Africa but the Carthaginians were a maritime or commercial people, I began to suspect that these were the very Fomharaigs so often spoken of. I consulted their history, compared the eras in question, and satisfied myself, as I hope I shall the public, that my suspicions were well grounded. This explained and justified the extent of our early commerce, the improvements in arts and manufactures, the working of our mines of copper, lead, and iron, the great riches of the country, and the sources from whence they flowed ! Besides their extensive commerce, for which the Carthaginians were so renowned, it is a known fact, that, in their wars with the Romans, they hired mercenaries, not only in Iberia and Gaul, but drew troops from the Atlantic isles. To illustrate this, we find mention made of the Fine-Fomharaig, or African legions, in our early records, who, I take for granted, to be Irish troops consigned to that service ; and for this reason, that our bands in Gaul were called Fine-Gall, as, in a subsequent period, those in Scotland were called Fine-Albin, just as the Romans denominated their legions after the

the countries in which they served. But, to shew that there is something more than conjecture in what is here advanced, it evidently appears, that Carthaginian swords, found near the plains of Canna, and ancient Irish swords, so frequently met with, are, as to shape, size, and mixture of metals, so exactly similar, that the assay master of the mint, who examined both, pronounced that they were cast in the same chaldron !

This anecdote relates to Governor Pownal's Account of some Irish Antiquities, read before the Antiquarian Society, in 1774; but it cannot be conclusive of the inference in support of which it is cited. For as writers are agreed that the Phœnician colonies traded with England for tin, at a very remote period, it is more probable, that those implements were imported from the south into England, and had afterwards been carried to Ireland by some emigrant thither.

This ingenious author uniformly grants to the Irish records a degree of authenticity and credit, which we presume, from the sagacity that he discovers in other points, he would not consider as due to those of any different country, in periods equally remote. The authentic history of Greece has been fixed to the commencement of the Olympiads; and that of all the western, as well as northern nations of Europe, must be confined to much later epochs. The supposition that arts and learning ever flourished in Ireland in very remote times, is entirely repugnant to probability; because no local traces remain of such memorials as in every other country where those were cultivated, have transmitted to distant ages the proofs of their former existence. Mr. O'Halloran's narrative, however, may be regarded as a connected detail of the fabulous times in Ireland, preceding the dawn of its authentic annals in Dr. Leland's History.

Observations made during a Voyage round the World, on Physical Geography, Natural History, and Ethic Philosophy. By John Reinhold Forster, LL.D. F. R. S. and S. A. 4to. 11. 1s. in boards. Robinson.

IT is the business of philosophy to form general principles from a multitude of particular observations; and this Dr. Forster has endeavoured to effectuate in the work now before us. He begins with remarks on the earth and lands, their inequalities, strata, and constituent parts. Respecting this part of the subject, one section may serve as a specimen.

I S L A N D S.

* All the islands which we saw during our voyage are either situated within the tropicks, or in the temperate zones. The tropical islands may be again divided into high and low.

* The high tropical islands are either surrounded by reefs, and have flats near the sea-shore, or they are without reefs. Of the first kind are O-Taheitee, with all the Society Isles, and Maatea, the higher Friendly Isles Tongatabu, Eaoowe, Namocka, Turtle Island, and New Caledonia.

* Amongst the highest tropical isles without a reef, we reckon the Marquesas and all the New Hebrides, together with Savage Island; and Tofooa and Oghao among the Friendly Isles.

* The low isles of which we have any knowledge, are Chain-Island and four other isles, which were perhaps seen by Mr. de Bougainville; also Tethuroa, Teoukea with four more called Palliser's Isles, Tupai, Mopeeha or Howe's Isles; Palmerstone's Isles, with the Immer, one of the New Hebrides, and the Archipelago of the low Friendly Islands.

* These isles are so different from each other in their nature, that we cannot help at first sight observing the striking and material difference. The low isles are commonly narrow, low ledges of coral rocks, including in the middle a kind of lagoon, and having here and there little sandy spots somewhat elevated above high-water mark, whereon coco-nuts and a few other plants will thrive: the rest of the ledge of rocks is so low, that the sea frequently flows over it at high and sometimes at low water. Several of the larger isles of this kind are regularly inhabited; some are only resorted to, now and then, by the inhabitants of the neighbouring high isles, for the purposes of fishing, fowling, and turtling; and some others are absolutely uninhabited, though they are furnished with coco nut-trees and are often resorted to in great flocks by man of war birds, boobies, gulls, terns, and some petrels.

* The high islands of both kinds appear at a distance, like large hills in the midst of the ocean, and some of them are greatly elevated, so that their summits are seldom free from clouds. Those, which are surrounded by a reef and by a fertile plain, along the sea-shores, have commonly a more gentle slope; whereas the others are suddenly steep. It must be allowed, however, that the hills in some of the New Hebrides, viz. Ambrim, Sandwich Isle, Tanna, and others have likewise in several places an easy ascent.

* The islands seen by us in the South Sea in the temperate Southern zone, are Easter Island, Norfolk Island, and New Zealand, and these are all high, and have no reef surrounding them. Norfolk Island is however situated upon a bank extending more than ten or twelve miles round it. New Zealand as far as we had an opportunity of examining it, consists
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of very high hills, of which some in the very interior parts have summits almost always involved in clouds, or when free, shewing their snowy heads at more than twenty or thirty leagues distance. The lower hills of the same islands are almost everywhere covered with woods and forests, and none but the higher summits appear to be barren.

• Tierra del Fuego as far as we could discover, appears to be a cluster of isles intersected by various deep sounds and channels. The land consists of craggy, bleak, and steep rocks, whose summits are covered with eternal snow, especially in those interior parts which are less exposed to the mild and humid air of the sea. Its easternmost side about the straits le Maire, has an easy slope, and is in some parts wooded. Staten Land has the same appearance as the barren part of Tierra del Fuego: nor was the snow wanting in the beginning of January or the very height of summer.

• Southern Georgia is an isle of about eighty leagues in extent, consisting of high hills, none of which were free from snow in the middle of January, except a few rocks towards the sea: and the bottoms of all its harbours we found filled with ice.

• The last land we saw in these cold, dismal regions we called Sandwich Land, and the southernmost part of it, Southern Thule. All this land or cluster of isles, is full of ice and entirely covered with snow.

• —Pigris ubi nulla campis

Arbor æstiva recreatur aura:

Quod latus mundi, nebulae, malusque

Jupiter urget.

Hor. lib. i. Od. xxii.

Chap. II. contains various remarks on water and the ocean, including an ingenious investigation of its different principles and phenomena; and the third chapter comprehends observations on the atmosphere, its changes, meteors, and phenomena.

In the two subsequent chapters, respectively, we are presented with remarks on the changes of the globe, and on the organic bodies; and in the sixth, the author advances to remarks on the human species. The first objects of his inquiry are the number and population of the inhabitants of the South Sea Isles; after which he takes a view of the varieties relative to colour, size, form, habit, and natural turn of mind, in the natives of those islands, with the causes of their difference, and likewise the most probable opinion respecting their origin and migration.

We shall lay before our readers what is advanced by the author, respecting the varieties of those islanders.

• If we are desirous of tracing the races of all these islanders back to any continent, or its neighbourhood, we must cast an

eye on a map of the South Sea, where we find it bounded to the East by America, to the West by Asia, by the Indian Isles on its North side, and by New Holland to the South. At first sight, it might seem probable, that these tropical isles were originally settled from America, as the easterly winds are the most prevalent in these seas, and as the small and wretched embarkations of the natives in the South Seas, can hardly be employed in plying to windward. But if we consider the argument more minutely, we find that America itself was not peopled many centuries before its discovery by the Spaniards. There were but two states or kingdoms on this immense continent, that had acquired any degree of population, and made considerable progress in civilization; and they likewise did not originate earlier, than about 300 or 400 years before the arrival of the Spaniard. The rest was occupied by a few straggling families, thinly dispersed over this vast tract of land, so that sometimes not more than 30 or 40 persons, lived in an extent of 100 leagues at very great distances from each other. Again, when the Spaniards discovered some of these islands in the South Sea, a few years only after the discovery of the continent of America, they found them as populous as we have seen them in our days: from whence it appears to be highly improbable, that these isles were peopled from America. If we moreover consult the Mexican, Peruvian, and Chilesé vocabularies, and those of other American languages, we find not the most distant, or even accidental similarity between any of the American languages, and those of the South Sea isles. The colour, features, form, habit of body, and customs of the Americans, and these islanders, are totally different; as every one, conversant with the subject, will easily discover. Nay, the distances of 600, 700, 800, or even 1000 leagues between the continent of America and the easternmost of these isles, together with the wretchedness and small size of their vessels, prove, in my opinion, incontestably, that these islanders never came from America.

‘ We must therefore go to the westward; let us begin with New Holland. All the former navigators, and especially captain Cook, in the *Endeavour*, found this immense continent very thinly inhabited. The diminutive size of its inhabitants, the peculiarity of their customs and habits, their total want of coco-nuts, cultivated plantanes, and hogs, together with the most miserable condition of their huts and boats, prove beyond all doubt, that the South Sea islanders, are not descended from the natives of New Holland. But, what is still more convincing, their language is totally different, as evidently appears from the examination of a vocabulary obligingly communicated to me by captain Cook. We have therefore nothing left but to go further to the north, where the South Sea isles are as it were connected with the East Indian isles. Many of these latter are inhabited by two different races of men. In
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several of the Moluccas is a race of men, who are blacker than the rest, with woolly hair, slender and tall, speaking a peculiar language, and inhabiting the interior hilly parts of the countries; in several isles these people are called *Alfoories*. The shores of these isles are peopled by another nation, whose individuals are swarthy, of a more agreeable form, with curled and long hair, and of a different language, which is chiefly a branch or dialect of the Malayan. In all the Philippines, the interior mountainous parts, are inhabited by a black set of people, with frizzled hair, who are tall, lusty, and very warlike, and speak a peculiar language different from that of their neighbours. But the outskirts towards the sea are peopled with a race infinitely fairer, having long hair, and speaking different languages: they are of various denominations, but the Tagales, Pampangos, and Bissayas, are the most celebrated among them. The former are the more ancient inhabitants, and the latter are certainly related to the various tribes of Malays, who had over-run all the East India islands before the arrival of the Europeans in those seas. Their language is likewise in many instances related to that of the Malays. The isle of Formosa or Tai-ovan has likewise in its interior hilly parts, a set of brown, frizzly haired, broad-faced inhabitants; but the shores, especially those to the North, are occupied by the Chinese, who differ even in language from the former. The isles of New Guinea, New Britain, and Nova Hibernia have certainly black complexioned inhabitants, whose manners, customs, habit, form, and character, correspond very much with the inhabitants of the South Sea islands belonging to the second race in Nova Caledonia, Tanna, and Mallicollo; and these blacks in New Guinea, are probably related to those in the Moluccas and Philippines. The Ladrones, and the new discovered Caroline Islands, contain a set of people very much related to our first race. Their size, colour, habit, manners, and customs, seem strongly to indicate this affinity; and they are according to the account of some writers, nearly related in every respect to the Tagales in Luçon or Manilla, so that we may now trace the line of migration by a continued line of isles, the greater part of which are not above 100 leagues distant from each other.

We likewise find a very remarkable similarity between several words of the fair tribe of islanders in the South Sea, and some of the Malays. But it would be highly inconclusive from similarity of a few words, to infer that these islanders were descended from the Malays: for as the Malay contains words found in the Persian, Malabar, Braminic, Cingalese, Javanese, and Malegass, this should likewise imply, that the nations speaking the above mentioned languages, were the offspring of the Malays, which certainly would be proving too much. I am therefore rather inclined to suppose, that all these dialects preserve several words of a more ancient language, which was more universal, and was gradually divided into many languages,

now

now remarkably different. The words therefore of the language of the South Sea isles, which are similar to others in the Malay tongue, prove clearly in my opinion, that the Eastern South Sea isles were originally peopled from the Indian, or Asiatic Northern isles; and that those lying more to the Westward, received their first inhabitants from the neighbourhood of New Guinea.

Dr. Forster next relates the progress which the South Sea islanders have made towards civilization, with their method of procuring food; to which he subjoins a concise view of the general principles of national happiness. From this subject he makes a transition to the principles, moral ideas, manners, refinement, luxury, and the condition of women among the natives of the South Sea isles; thence passing to education, and the origin and progress of manufactures, arts, and sciences; afterwards considering religion, mythology, cosmogony, worship, origin of mankind, future state, rites genethliac, nuptial, and sepulchral. These subjects are followed by a recapitulation, in which the author takes a general view of the happiness of the islanders in the South Sea; and a short comparative view of various manners and customs usual in the South Sea isles, with those of other nations.—The whole affords a comprehensive, well digested, systematical account of the new discovered islands in the South Sea; to which are added useful observations on the preservation of health in long voyages.

The Works of the Caledonian Bards. Translated from the Galic. Vol. I. Small 8vo. 3s. sewed. Cadell.

THE Poems of Ossian, though perhaps the most considerable for beauty and extent, are not the only vernacular compositions, of the metrical kind, to be found in the Highlands of Scotland. It appears that several others of the ancient Caledonian bards had left behind them productions, which continue to be admired by all who are conversant with the Galic language. The translation of the poems now published consists of the following: Morduth, an ancient heroic poem in three books, the Chief of Scarlaw, the Chief of Feyglen, the Cave of Creyla, Colmala and Orwi, the Old Bard's Wish, Duchoil's Elegy, Sulvina's Elegy, Oran-Molla, the Words of Woe, the Approach of Summer, the Ancient Chief.

That our readers may be furnished with a specimen, we shall lay before them the poem of Colmala and Orwi, not for possessing any merit superior to the others, but as being the least incumbered with notes.

‘ Why

‘ Why does the tear of woe trickle down the wrinkled cheek of Chrimor?—Often has the stranger feasted in his hall; when the shell of mirth went round, and bards sung the warriors of other days. His friends are many in other lands, but mournful is the chief. His mighty son sleeps among the waves, and the soul of the aged is sad.—

‘ Colmala and Orwi, the maids of the hill of hinds, were clothed with loveliness: the locks of their beauty flew on the wings of the wind. White was the heaving of two fair bosoms behind their polished bows. Often had they led their father’s hounds to the chace; for the old hero sat lonely in his hall, and mourned the fall of all his sons.

‘ Many warriors followed the daughters of beauty to the chace, and poured forth their sighs in secret. But warriors sighed in vain; for one was their love, and stately was he! the mighty son of Chrimor. The friendly beams of both their soft eyes were towards the hunter; but fixed was his love on Colmala, the maid of the raven locks.

‘ Daughter of my father, said Orwi, thou love of Fergus! death is at my heart. I feel it there, my friend.—Wilt thou raise a tomb o’er the unhappy? My father is old, and thou art the choice of my hunter. He will, perhaps, aid thee, and give a stone. So shall Orwi sleep in peace; nor shall her pale ghost wander among the clouds of stormy night, when the north pours its frozen venom on the lifeless plains.

Alas! Orwi, thou sister of my love, why so pale?—What shall Colmala do, to draw death from thy bosom?—Thou must not fall in the strength of thy beauty, thou graceful bearer of the bow!

‘ But soon shall I cease to bear the bow.—My life is in the mountain-ash, that rears its lofty head on sea-surrounded Tonnmore*. The crimson fruit of the red-haired tree is in bloom. One branch would save the life of Orwi:—but no hunter is her’s, and the sons of little men shun the isle of death with horror:—no brother of love to raise his white sails, and bring life to Orwi over the waves.—I fall unheeded on the plain: raise the tomb of the unhappy, thou sister of Orwi!

* * Tonn-mor, the isle of great waves, is said to have been one of the Orcades, then in the possession of the Norwegians. The inhabitants had been told by their bards, that, if strangers saw the beautiful berries of their mountain-ash, they would thereby be tempted to invade their country; and, with a pretension to foreknowledge peculiar to the times, assured them, that, if a branch of it was carried from their island, they should be no longer a people. The populace, always liable to be deceived, and ever ready to enlist under the banner of superstition, saw clearly the propriety of this prediction; and, in the heat of enthusiastical zeal, took precautions against it in a more austere manner, than perhaps the bards at first intended, by killing every stranger who came to the island.’

‘ Yes,

‘ Yes, Orwi ! thy tomb shall rise :—but the son of thy son shall raise it. A red haired branch of the mountain-ash shall travel over many seas to the maid of the yellow locks. Fergus lifts the spear of the mighty ; and he will bring it from the isle of death.

‘ Colmala bore the groans of Orwi to the youth of her love. He sighed for the sickly maid :—he called his warriors from his hundred glens. The sons of battle grasped their massy swords. He rushed in the strength of his dark ships into the blue plains of ocean ; and raised the spreading wings of his speed before the wind. Many seas he passed ; and the joy of his soul was great when the isle of Tonmore rose on the top of the waves.

‘ Whence is the speed of the strangers, said Anver, the gloomy chief of Tonmore ?

‘ From Innis-gaul *, the land of many isles, we come.—A mountain-ash bends over thy rocks : the fame of the red haired plant has travelled over many seas. The life of a virgin is in the taste of the crimson fruit. Yield a branch to the maid of woe, thou chief of Tonmore ; and the mighty shall be thy friends in the woody straths of Albin.

‘ In vain have ye passed o’er many seas, the sons of Innis-gaul ! Did the strength of all your land appear, the strength of all your land were in vain. No branch of the sacred tree shall ever travel to the land of strangers. Unhappy are they who ask it :—never more shall they return to the hall of their fathers. Unhappy are ye, sons of the sea ; for never more shall ye raise your white wings of speed.—Bring my sword of the heavy wounds.—Gather my warriors with their spears of strength.—Raise the sign of death on Luman. Let the sons of the strangers fall in their blood.

‘ Fergus raised his terrible voice ; nor silent stood the rocks of Tonmore. They foresaw the death of their people, and the sigh of woe issued from the hardest flint.—But pleasant are the words of the chief to the rising wrath of his faithful warriors.

‘ Ye have heard the words of the surly. My friends ! we are in the land of death. Shall we sink like the harmless roe before the spear of the hunter ? Shall we fall like the tender lily of the vale before the blast of the north ?—Yes, my friends, we may fall : but the aged chief of Strathmore shall not blush for his people.

‘ Then Fergus raised his bossy shield, and shook his spear of death. His warriors gathered around, like a rock that gathers strength to meet the storm. The sons of Tonmore fell in blood. The spear of Fergus was a meteor of death. The surly

* Innis ghaull, the islands of strangers. The western isles are, at this day, known by that name in the Galic. The strangers here alluded to, are the Danes, who appear to have been in possession of these isles for some centuries.

king shrunk from its wrath.—Fly to thy gloomy hall, thou leader of the feeble! Fergus scorns thy death;—it would darken his battles.

‘ The chief of Tonmore is overcome, and bound: his people are dispersed.—The mountain ash falls on the plains of death. Ten warriors bear it to the dark ships of Fergus.—He raised his wings of speed. The wind came from the north: but it came in wrath, and aroused the sable surges from their sullen sleep.

‘ The tear of the cloud flies on the blast: waves rear their green heads to meet it. The fire of heaven darts over the waves. The battle of ghosts are in the sky. Liquid mountains raise their white locks before the wrath of the storm: brown rocks gather strength to meet them. Proud billows spend their rage on the cliffy shore: their retiring groans are terrible. The peasant hears it, and rejoices in his safety. The stag starts by times from his heathy couch. The eagle dreams of his fluttering prey. The croppers of the flowery field are half awake. The drowsy eye-lids of the feathered flock are open. Half-extended, wings lean on the wind:—The dread of surrounding gloom prevents their flight.

‘ The wearied storm now makes a pause.—Clouds lean their empty breasts on the mountains. Winds cease to roar, and trees to bend beneath their fury. The breath of night is silent. The waving heath now sleeps in peace, or trembles before the intermitting breeze.

‘ The moon looks forth from the skirts of a dark cloud: the tear of the lovely glitters in the beam. Colmala mourns on the shore of the isle of oaks. Her long shadow wanders from rock to rock. Her raven-hair sighs in the gale: her variegated garment flutters in the wind.—Two black eyes roll in sorrow o’er the foaming deep; but the floating oak of her lover mounts not the rising billows.

‘ Blast followed blast. Cloud rolled on cloud. Star after star went to rest in the west. But no bold prow came cleaving the face of the deep.—A hundred times fancy saw the bark: a hundred times it proved a surge of ocean.

‘ A sail at last reared its nodding head before the moon. A shadow rolls from wave to wave. Stars are hid behind its folds. A freshning gale swelled the sail, and added to its speed.—The tear of the virgin ceased. A beam of joy rushed on her soul.—She blessed the strength of the oak.

‘ A threatening rock raised its dark head: the furious waves are repelled. The wind is behind the bark: the rock meets it in wrath.—The sails nod no more.—A hundred screams are heard.—Colmala re-echoed the sound. Her piercing cries rend the air: her white bosom meets the flood. The lover can receive no aid; nor will the maid survive him. Sea-wolves tear her beauteous limbs:—her ghost rushed through the flood. Two dim forms rose from a wave; they mount a misty cloud.

Often

Often they return from their dwelling in the sky.—The mariner shuns with horror the rock of death, near the verge of ocean's wing †

The translator informs us, that he has passed over compositions of greater merit than those inserted in this volume, that he might know the sentiments of the public respecting his own capacity, before he should attempt the more arduous part of his design. It is but justice to acknowledge, that we consider the present specimen as sufficient evidence of his abilities: and we should be glad that such compositions were rescued from the local obscurity in which they have lain so long a time; especially as their strong resemblance to the poems of Ossian would afford additional proof to such as entertain any doubt of the authenticity of those productions.

Strictures on the present Practice of Physick. small 8vo. 2s. 6d. Bew.

THE author of these *Strictures* sets out with some remarks, so much to the advantage of certain popular nostrums, and to the prejudice of the regular practice of physic, that a suspicion might arise of his having enlisted on the side of empiricism; but upon farther acquaintance with his doctrines, we must entirely acquit him of this charge. A great part of this little treatise is employed on the nature of the gout, concerning which the author produces several arguments to refute the opinion of its being a hereditary disease. In his observations on this subject, he thus proceeds:

‘ I will not ask whether, if the gout be hereditary, it descended to us from our first parents? If not, when, where, and how it first began? Because these questions might as properly be asked in respect to other distempers that are undoubtedly in some measure hereditary: but if the gout be, like those other distem-

† It was observed, in honour to the Caledonians, by a gentleman well acquainted with their ancient poetry, that no private discord ever subsisted among the offspring of the same family. The present poem furnishes an instance to the contrary; as the destruction of Fergus, and disappointment of her sister, was the design of Orwi, whose subsequent history the bard passes over with that contemptuous neglect which her character deserves. In alleviation of this lady's crime, however, let it be remembered, that she is entitled to make the same defence so often made for others in her situation; she was in love, and disappointed. Although this apology cannot take off the odium with which her character is clogged, it places it in a more favourable light, than if she had been actuated by mercenary views.’

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pers, congenial with our nature, if it be of seminal growth, why is it not common (like other disorders not merely the effect of habit) to every class in every part of the globe? Why are whole nations absolute strangers to it? Why among the English, the most gouty of all people, is nearly one-third of the gentry, who live to forty or fifty, afflicted with this complaint, while not one in ten thousand of the labouring poor ever experience it? In this land of trade, liberty and luxury, where property is so fluctuating, and families so suddenly raised and sunk; where the blood of the patrician and plebeian is so intimately mixed and incorporated, why are not our hospitals and alms-houses filled by this disorder? Why have many thousand children of the most gouty parents lived to a very advanced age, and died without ever feeling the least symptoms of it? Why, on the contrary, do we daily see some grievously afflicted with it early in life, whose parents, still living, have never had it at all? But, as each parent taken singly is but of the *half* blood with the children, to set the case in a stronger light, I would ask, why it frequently happens, even among those of the *whole* blood, that one son has the gout to a violent degree, while another (perhaps older by many years) is entirely free? and why, so often, have all the sons the gout, while all the daughters escape? The answer to such questions (when any answer is attempted) usually is, the difference in constitution, in diet and exercise, makes every other difference. Is not this giving up the contest? Is it not granting all that is asked? Is it not deserting to the enemy, and calling upon intemperance to father this bantling of spurious and obscure generation? On the other hand, although every individual in a family, for ten successions together, has died a martyr to the gout, this is no conclusive proof that it is hereditary, while the same means by which the first generation procured it have laid open to all the succeeding ones; nor does it afford even a reasonable or presumptive proof, while there is such an over-balance of evidence and argument on the other side.

‘ But the advocates for hereditary gout produce an instance, a singular and wonderful one, of a child actually born with chalk stones, and every other symptom of an inveterate gout. Admitting the fact, what does it prove? We are investigating the course of nature, and our arguments are to be drawn from monsters! Instead of one example, there are hundreds where children have been born perfectly rotten with the venereal disease; is this distemper, therefore, to be classed among the hereditary? and are the sins of the father to be visited on the children to the hundredth generation?

‘ Nothing is more common, nothing more dangerous to the cause of truth, than thus drawing general rules from particular examples. I have heard two or three instances where the small-pox has been twice experienced by the same person, or thought to be so, and that in the natural way; surely
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it is more rational to suppose, that either in the first or second instance the disorder was not really the small-pox, frequent mistakes of that kind happening; but were it actually so, shall we thence draw a general conclusion, that the small-pox is a distemper we may have over and over, and lose that comfort, and even solid security, which arises from the contrary opinion?

‘ Having ventured to say what the gout is *not* owing to, the reader will now expect to be told what it *is* owing to; and I know not how to do it more clearly and concisely, than by first giving him a receipt, which if he will have resolution implicitly to follow, my life on it, he will have a true, genuine gout, although there have been no traces of it in his family for fifty generations.

“ Let him take *little or no exercise*; drink plentifully, but not to drunkenness, of punch, light sharp wines, cyders, in short, of any liquor where there is much *spirit* and much *acid united*, whether the spirit be first separated by distillation, and then mixed with the acid, as in punch; or whether the spirit and acid be produced by fermentation, as in wine, &c. for *neither the spirit alone, nor the acid alone will generate the gout*: the more *sharp* and *volatile* the liquor, provided it have a sufficient proportion of *spirit*, the more efficacious will it be. Let him continue this course faithfully and regularly for nine or ten months, then may he set up for the Adam of a gouty posterity. If he stick to one particular liquor, and drink no water, tea, small-beer, or other diluters, the effect will be the speedier; and if he be rather in the decline of life, the sooner yet will he succeed.”

The ingenious inquirer afterwards examines the propriety of the general doctrine, that bleeding is pernicious in the gout; and he endeavours to shew, upon pathological principles, that the effect of this remedy must always depend on the particular circumstances of the case.

A variety of other observations, that discover both ingenuity and judgement, incidentally occurs; but on some of those subjects, the author indulges himself in theoretical speculation, to a degree beyond what can be admitted as decisive of the merits of practice.

Gulielmi Hudsoni, Reg. Soc. S. & Pharmac. Lond. *Flora Anglica, exhibens Plantas per Regnum Britanniaę sponte crescentes, &c. Editio altera, emendata & aucta. 2 vols. 8vo. 10s. 6d.* Nourse.

THE first edition of this work, published in 1762, being entirely sold off, and the copies rising from the original price of 7s. 6d. to the extraordinary one of three guineas, it was

was in some measure the author's duty towards the public, to reduce this heavy tax upon science, and to enable a great number of inquisitive readers to profit at a more moderate expence, of the knowledge contained in his useful and valuable work. Another consideration of equal, if not greater weight, made a second edition very acceptable at this time. In the space of sixteen years, which were elapsed since the first publication of this work, Mr. Hudson had, on his frequent botanical travels throughout all parts of England, and by the communication of several assiduous friends, received such additions to his former catalogue, and collected so many corrections founded on new observations, that a second edition would in many respects appear in the light of a new work, presenting the indigenous botanists with a variety of interesting articles before unknown, or at least imperfectly described. On perusal of the volumes before us, these laudable motives seem to have influenced the author to re-publish his *Flora Anglica*.

After a most copious terminology, or explication of the Latin terms employed in modern botany, together with a complete list of authors cited in the course of the work, Mr. Hudson proceeds to the enumeration of the British plants, disposed as in his first edition, according to the sexual system of the great Linnæus, lately deceased. To each new genus is affixed the short generic character, and to each species the *differentia specifica*. After the synonyms from other authors, follow the English names, the place of growth, and soil, the duration, time of flowering, and sometimes particular descriptions, and the pharmaceutic uses. The duration is expressed by the signs first adopted by Linnæus, and the months by Roman numbers from I to XII.

To give a catalogue of names, and add to every one a string of synonyms copied from the Linnæan *Species Plantarum*, and then to call such a compilation, a Flora of any particular country, is perhaps one of the easiest and most frequent manipulations in the whole art of book-making at this day, when private profit and the outward appearance, not the reality of scientific knowledge are too often the main objects of writers. Very different is the task of a botanical author, who carefully compares every plant with the description of his predecessors, and admits of no parallel quotations, without being well assured of the identity of the species before him, with those described in other books. The result of his study will be of important use, where the vamped productions of others do actual disservice; for as the latter encrease the difficulty of distinguishing the species of plants by quoting erroneous sy-

nonyms; so on the contrary the more careful and critical works of the true practical botanist, give us clear ideas of every individual, and effectually introduce good order, where confusion and contradiction formerly deterred the young beginner. The author who undertakes this laborious task, must not hope to earn, at first, those loud eulogiums which are lavished on the empiric. His book quite destitute of the empty *show* of novelty, and concealing the fruits of his assiduous researches under a plain garb, to which the eye has long been accustomed,—can have no charms to captivate the superficial reader. The very few, who pursue the science with equal ardour as himself, and are (if we may so express it) initiated in its mysteries, are the only competent judges of his merit, and will trace in every line that great knowledge and application, which the profane cannot discover. From the real utility of his work he may however expect in the end to meet with universal approbation, when every mere unmeaning catalogue is forgotten. After the most attentive perusal of Mr. Hudson's *Flora Anglica*, we have every reason to believe, that it will be generally esteemed not only the most complete account of the vegetable kingdom within our native island, but likewise a valuable guide to botanists in general, on account of those critical corrections which appear to have been made with judgment after a nice examination, and with an indefatigable application.

It would take up too much room to mention all the improvements which this new edition has received; we shall however take the liberty to insert a few specimens in proof of its general utility to botanists. Among the genera Mr. Hudson has added six new ones, viz. *Narthecium*, *Tofieldia*, *Ficaria*, *Galeobdolon*, *Hedypnois*, and *Nasmythia*. The first and second of these are the *anthericum ossifragum* and *calyculatum* of Linnæus; the third his *ranunculus ficaria*; and the fourth his *galeopsis galeobdolon*. The *hedypnois* appears to be a most necessary addition to the system, as it includes a number of anomalous species of different Linnæan genera, which have hitherto puzzled the botanical student. Mr. Hudson enumerates five species, viz.

1. *Hedypnois hispida*, which includes the *leontodon hispidum*, & *hirtum* of Linnæus.
2. *H. autumnalis*, which includes the *leontodon autumnale*, Linn. and as a second variety, the *hieracium faraxaci*, Linn.
3. *H. tectorum*, which is Linn. *crepis tectorum*.
4. *H. hieracioides*, the *picris hieracioides* Linn.
5. *H. biennis*, the *crepis biennis* Linn.

The

The genus of Nafmythia is with sufficient reason separated from the Eriocaulon, and brought to the class of monoecia, as is that of callitriche to polygamia. Among the grasses Mr. Hudson has made many alterations, and, we think, several real improvements. Throughout his work there are likewise a number of new species, and particularly among the cryptogamia, where the *lichens*, *ulvæ*, and *fuci*, have received considerable addition, much greater indeed than we could have expected in a country, scrutinized by many eminent botanists, with the great Ray at their head.

An Examination of the fifteenth and sixteenth Chapters of Mr. Gibbon's History of the Decline and Fall of the Roman Empire. By Henry Edward Davis, B. A. 8vo. 4s. sewed. Doddsley.

THE author of this work introduces his remarks with the following general observations on Mr. Gibbon's performance.

‘ It has been judiciously observed, that it is not the business of the historian to profess himself a sceptic in matters of religion.

‘ Machiavel, whose detestable principles, in his political works, are well known, found it necessary to assume a very different character, when he wrote the History of Florence. And even David Hume, in his History of England, is content with glancing at Sacred Truth by some oblique hints.

‘ It is therefore to be wished, that Mr. Gibbon, satisfied with the applause due to him as an elegant historian, had not produced himself as an avowed champion for infidelity, in his fifteenth and sixteenth chapters, which have cast a blemish on the whole work.

‘ It does not appear to have been essential to his history to touch at all on “*the Rise and Progress of Christianity*,” much less to make so long a digression, which seems to have been wrought up with so much art, and care, and ingenuity, that we can easily trace the author's predilection for the subject. He treats it indeed *con amore*; which has induced many judicious persons to suspect, that the rest of the volume was written to introduce these two chapters with a better grace, and more decent appearance.

‘ However, whether the conjecture be founded on truth, or not; had our author followed his design as “*a candid enquiry*,” which he professes to do, he would have had a better right to our approbation and esteem.

‘ The artful insinuations of so agreeable a writer, imperceptibly seduce his readers, who, charmed with his style, and deluded with the vain pomp of words, may be apt to pay too

much regard to the pernicious sentiments he means to convey. It is, therefore, absolutely necessary that they should be reminded of the unfair proceedings of such an insidious friend, who offers the deadly draught in a golden cup, that they may be less sensible of their danger.

'The remarkable mode of quotation, which Mr. Gibbon adopts, must immediately strike every one who turns to his notes. He sometimes only mentions the author, perhaps the book, and often leaves the reader the toil of finding out, or rather guessing at the passage.

'The policy, however, is not without its design and use. By endeavouring to deprive us of the means of comparing him with the authorities he cites, he flattered himself, no doubt, that he might safely have recourse to misrepresentation; that his inaccuracies might escape the piercing eye of criticism; and that he might indulge his wit and spleen, in fathering the absurdest opinions on the most venerable writers of antiquity. For, often, on examining his references, when they are to be traced, we shall find him supporting his cause by manifest falsification, and perpetually assuming to himself the strange privilege of inserting in his text what the writers referred to give him no right to advance on their authority.

'This breach of the common faith reposed in authors, is peculiarly indefensible, as it deceives all those who have not the leisure, the means, nor the abilities, of searching out the passages in the originals.

'Our author often proposes second, or even third handed notions as new; and has gained a name among some, by retailing objections which have been long ago started, and as long since refuted and exploded.

'In fact, sceptics and free-thinkers are of a date so old, and their objections were urged so early, and in such numbers, that our modern pretenders to this wisdom and philosophy can with difficulty invent any thing new, or discover, with all their malevolent penetration, a fresh flaw. The same set of men have been alone distinguished by different names and appellations, from Porphyry, Celsus, or Julian, in the first ages of Christianity; down to Voltaire, Hume, or Gibbon in the present.

'Such is the plan of our author. It must be mine to obviate and oppose it. In order to which, I have selected several of the more notorious instances of his misrepresentation and error, reducing them to their respective heads, and subjoining a long list of almost incredible inaccuracies, and such striking proofs of servile plagiarism, as the world will be surprised to meet with in an author who puts in so bold a claim to originality and extensive reading.'

In support of this heavy charge the examiner lays before his readers a great number of passages, in which the historian has misrepresented Diodorus Siculus, Justin, Dion Cassius, Josephus,

sephus, Tertullian, Sulpicius Severus, Clemens, Irenæus, Cyprian, Origen, Ignatius, Eusebius, Justin Martyr, Optatus, Lactantius, Epictetus, Marcus Antoninus, Pliny, Orosius, Gregory of Tours, Le Clerc, F. Paolo, Bayle, Fabricius, Grotius, Mosheim, Bossuet, Dupin, Tillemont, Pagi, Lyttelton, and the authors of the Universal History; and produces many passages, in which he has been guilty of plagiarism from Middleton, Barbeyrac, Daillé, Beausobre, Dodwell, Lardner, Abauzit, and Tillemont.

In these instances the reader will observe, that there are various degrees of misrepresentation and plagiarism; and that some of them may be excusable in an extensive work, through which it is hardly possible to preserve an unremitted attention.

It will likewise be urged, in favour of Mr. Gibbon, that the examiner alleges a similarity of thought, as a proof of plagiarism. To this objection he replies:

‘If we consider that Mr. Gibbon’s talents shine most conspicuously in the elegance of language, we must naturally imagine, that he would not constantly adopt *the very words* of the author, as he could so easily set off the sentiments in new and more graceful expressions, which would, at the same time, serve to disguise the plagiarism. Besides, it being my intent to prove to the Christian world, that our author has, in fact, produced *no new* objections against our religion, and that his boasted attack is made with arguments and reflexions long ago exploded; to convict him of a *similarity of sentiment* fully answers this purpose.’

This writer however does not rest in a mere exhibition of similar passages. He produces incontestible evidence; and particularly shews, that Mr. Gibbon’s plan of accounting for the progress of Christianity from second causes ‘is a stale infidel topic, urged and confuted long since,’ as the reader will find in bishop Atterbury’s Sermons, vol. i. serm. 3. On this occasion Mr. Davis subjoins the sentiments of the learned and judicious Mr. Mosheim.

‘When we consider the rapid progress of Christianity among the Gentile nations, and the poor feeble instruments by which this great and amazing event was immediately effected, *we must naturally have recourse to an omnipotent and invisible hand, as its true and proper cause,*” &c.

“Such then were the *true* causes of that amazing rapidity with which the Christian religion spread itself upon the earth; and those *who pretend to assign other reasons* of this surprising event, *indulge themselves in idle fictions*, which must disgust every attentive observer of men and things.” Sect. 8. 10.

This is a warm and spirited attack on the literary character of Mr. Gibbon, and supported with indefatigable industry, accurate investigation, and extensive reading.

Medical Cases, selected from the Records of the Public Dispensary at Edinburgh; with Remarks and Observations. By Andrew Duncan, M. D. 8vo. 5s. boards. Murray.

THE usefulness of medical cases, when those are faithfully related, and judiciously treated, is too obvious either to admit of doubt, or require commendation. It is by accurate registers of this kind that the practice of physic has been so much improved within the present century; and every benevolent mind must feel pleasure at the growth of such institutions, as are calculated not only to relieve the immediate distresses of the sick, but to extend the bounds of science, by pathological observations. It appears that a dispensary has lately been opened at Edinburgh, under the direction of Dr. Duncan, the author of the treatise before us; and the cases which he now presents to the public, are those of some patients who had been committed to his care, in this department. The history of the patients and their diseases, however, though indispensibly subservient towards elucidating the method of cure, form the least considerable part of this volume, which consists chiefly of the observations delivered by the author in his clinical lectures, to the students who attended him.

As no general account of the work can convey so clear an idea of its nature as a specimen, we shall lay before our readers one entire lecture, curtailing only the introductory narrative, which the length of the quotation will not allow us to prefix. But to supply the deficiency in some measure, it may be necessary to observe that the disease which is the subject of this lecture, was an enlargement of the abdomen, and that the principal remedies prescribed by Dr. Duncan were small doses of cream of tartar, frequently repeated, and squill pills. Here follows a copy of the lecture.

‘ The disease of this patient, in my opinion, is not altogether without ambiguity. There are, indeed, many symptoms here, which are considered as the characterizing marks of a dropical affection. And, from the swelling of the abdomen, the difficulty of breathing, the thirst, and scarcity of urine, we might conclude, that she is subjected to ascites. I am inclined to think, that this is really the case. But here a very essential circumstance is wanting. With this swelling of the belly, there is no evident fluctuation, a circumstance which is almost constantly observed where an enlargement of the abdomen depends upon water; or even where any other liquid, such, for example, as blood, pus, or the like, is deposited in the cavity of the abdomen. The want of fluctuation, then, would naturally lead

lead us to inquire, how far there is reason to suspect, that the swelling here depends on any other cause. And there is the rather room for such an inquiry, as there is no appearance of effused water in any other part of the system. Pure ascites, indeed, may, and frequently does exist; yet, for the most part, it is conjoined with other dropical affections.

There are two other suppositions respecting the cause of this swelling, which here naturally present themselves. It sometimes happens, that swellings, in appearance, similar to the present, depend upon a solid matter. But, to this supposition, there are here two unsurmountable objections. The first may be drawn from the progress of the disease. Where the enlargement of the abdomen depends upon a solid matter, it very generally begins at a particular spot, and from thence it is gradually extended to other parts of the abdomen. But, in the present case, although the increase has been gradual, yet, it has been uniformly extended over the whole, and no particular local hardness has ever been discovered. Besides this, swellings depending on a solid matter, are not liable to sudden changes. With our patient, however, such changes manifestly occur. Hence, for the supposition of the swelling depending on solid, there is little foundation.

Another supposition is, that the swelling here occurring may depend upon air; that is, that our patient may be subjected to tympanites. But, of this affection also, some of the chief symptoms are wanting. No sound is observed to be emitted on percussion of the abdomen, nor is any relief afforded on the discharge of wind. Upon the whole, then, I reckon it at least the most probable supposition, that it does depend on water. The want of fluctuation may arise from different circumstances. It may depend upon the state of the integuments; it may arise from the condition of the viscera; or it may proceed from the water being contained in hydatides. And, I consider the thirst and scarcity of urine, as giving strong presumption of a dropical affection; yet I shall not be surprised to find, that it turns out of a complicated nature, neither entirely depending on water nor air, but partly on both.

With this uncertainty, I am not here disposed to give a very favourable prognostic. The youth of this patient is indeed somewhat in her favour; and, it is still more so, that she has received, at least, temporary relief, from the quantity of her urine being increased. But, these circumstances excepted, most others are against our patient. While we have much uncertainty respecting the nature of the disease, we have at least some reason to dread a local affection; and, from the pain of the belly of which she complains, we can prognosticate nothing favourable. From the continuance of her disease, also, we may conclude it to be of a stubborn nature. For, although she be but eight years old, her affection has been observed for no less than five of these. And there are even some indications of its

being of a much earlier date. For we may consider, as a symptom of it, the thirst with which she has been affected from the time that she was on the breast. To all these circumstances, it is farther to be added, that her complaints have already resisted the power of several medicines. If, therefore, it admits of a speedy and fortunate termination, it is, I own, much more than I expect.

‘ It may seem strange, that hitherto I have taken no notice of a circumstance particularly mentioned in this case, that is, the worms which she has, at different times, been observed to discharge by stool. There are some practitioners, who, with such circumstances as occur here, would look upon worms in the intestinal canal to be the cause of the greatest part, if not of all the symptoms. I must, however, own, that I do not suspect them to have any connection with the present complaint. Worms, indeed, in the intestines, are by no means a rare occurrence: yet, as far as my inquiries go, I think I may venture to assert, that, in this country, they are less frequent than in some others; and that now, they are less frequent here than they were formerly, which I am inclined to ascribe to changes which have taken place with respect to diet. Cases are often to be met with, in which they are unquestionably productive of the most threatening and most anomalous symptoms; yet there can be no doubt, that they are frequently present in the alimentary canal when they are productive of no inconvenience. This sufficiently appears from their being observed to be discharged where there has been no preceeding uneasiness.

‘ In the case before us they appeared chiefly during the course of a fever. It is to be observed, that, during febrile affections, worms frequently appear; and, when this is the case, there are many who are disposed to consider them as the cause of the fever. This conclusion, however, is, I imagine, often drawn without good reason: and I cannot help thinking, that they are frequently discharged merely in consequence of the fever. It would seem, that, from the morbid affection which exists, probably from the increased heat of the body, their situation becomes disagreeable to them. And I reckon it probable, that this may have been the case in the instance before us. Our patient has, even of late, indeed, discharged one, which gives a presumption that there may be still others present. And the action of these on the alimentary canal, may either be the cause of some symptoms, or may aggravate them; yet, admitting that, I must own, I do not consider them as forming any dangerous part of the affection; and I do not think that our attempts to cure are to be directed with a view to these.

‘ Respecting the general plan of cure, from what has been said, it may be concluded, that I am much at a loss. I have, however, begun the treatment of this case, on what I reckon the most probable supposition; that is, the idea of its being a drop-

dropfical affection. Supposing that there is a collection of water in the cavity of the abdomen, it is my intention to attempt to discharge it by natural outlets. Of these, the chief are evacuation by stool and urine. From the first of these, we can obtain the most immediate and most sudden discharge; from the last, the evacuation which takes place has the least influence, as debilitating the patient; and, on this account, diuretics can be used with more regularity, and for a greater length of time, than purgatives. To these, therefore, I am chiefly disposed to trust in the present case; yet I wish, in some degree, to conjoin the advantages both from diuretics and purgatives. It is from these considerations that I have put this patient on the use of two different remedies, cream of tartar and squills. While the first operates, most immediately, as a purgative, it is, at the same time, powerfully diuretic. The last is intended solely with the view of increasing the quantity of urine. If, from these medicines, we can obtain a copious discharge of urine, with a diminution of the swellings, and, at the same time, without debility, it may go far towards the recovery of the patient. At the same time, in dropfical affections, I consider the evacuation of the water as the least important part of the cure. And, in almost every case, it is a more difficult matter to prevent the return of effusion, than to produce evacuation. It may, therefore, be necessary, in order to secure the good effects which may be derived from these evacuants, to have recourse to Peruvian bark, and other tonics. At the same time, I would by no means be understood to promise that we shall ever come this length in the cure; and, we may even be soon satisfied, that the present plan is not to be persisted in. The evacuation may be greater than our patient is able to bear, or it may take place without a diminution of the swellings. In either case, it would be prejudicial. Supposing this to happen, I must own, that I cannot, at present, even conjecture what measures I may then be disposed to adopt. I shall probably, however, try some of those medicines which more immediately tend to increase the tone of the alimentary canal; particularly those which pass under the general titles of stomachic and carminative medicines. It is, in some measure, with an intention of this kind, that I mean to conjoin, with the present course, friction of the abdomen. And, merely as an inducement to its being continued for a sufficient length of time, I shall order it to be performed, either with oil, or with some soft powder, but without expecting from these any other effect than as leading to the continuance of the friction.

Siquil.] Soon after the 7th of December, besides the continuance of the cream of tartar and squills, directions were given, that this patient should have her belly carefully rubbed every evening for the space of half an hour. And, as the repeated evacuations by stool seemed to induce debility, the purgatives were ordered to be intermitted. But, not long after this,

this, on exposure to accidental cold, the swelling of her abdomen was very considerably increased; and as, at this time, her belly was rather bound, the squill pills were omitted, and the cream of tartar repeated in the form of electary, conjoined with a small proportion of gamboge. This purged her briskly, and had soon the effect of diminishing, somewhat, the swelling; but, even after she had continued it for a considerable length of time, the swelling was by no means entirely removed. Upon this, she was put on the use of a mixture, the basis of which was the *tinctura amara*. After the use of this mixture, there took place a considerable discharge of wind, in the way of flatus, and the swelling fell a little. It did not, however, entirely disappear. But, as she continued, in other respects, in good health, and was no longer affected with the thirst, want of appetite, pain of her belly, scarcity of urine, or other symptoms which were most distressing at the time of admission, she was dismissed about the middle of March.

This Case, which is the second in the volume, is preceded by that of an epilepsy, cured by the use of the cuprum ammoniacum; and it is followed by observations on the subsequent diseases, respectively, viz. on a cutaneous affection—rheumatic affection cured by the use of elixir guaiacinum volatile—a chronical catarrh—an affection of the liver cured by mercurial medicines—a petechial eruption—a cancerous affection of the breast treated by electricity—hæmorrhoids—menorrhagia cured by the Peruvian bark—amenorrhœa treated by electricity—tinea capitis—anomalous symptoms arising from an intermittent fever—dysphagia cured by electricity—paralysis—diarrhœa—venereal gonorrhœa—hydrocephalus—morbid sensibility of one of the hands—convulsions treated with the pil. cæruleæ—periodical pains of the intestines removed by the pil. gummosæ—leprous affection—hæmoptysis—flatulent pains of the stomach and bowels removed by asa fœtida—lumbri. To those cases is subjoined a discourse in Latin, entitled, De Laudibus Gulielmi Harvei Oratio.

It is sufficient to say of the author's observations in general, that they discover much judgement, and greatly tend to investigate the nature, as well as to ascertain the method of cure, in the several diseases mentioned. They cannot fail of affording very useful instruction to medical students, and of likewise proving highly acceptable to every reader of this class. We are therefore persuaded that Dr. Duncan would perform an acceptable service, by continuing to lay before the public, in the same manner, a continuation of his practical remarks on the cases of those patients who receive the benefit of the Dispensary; an institution which we are glad to find adopted by the inhabitants of Edinburgh.

The

The Pythian, Nemean, and Isthmian Odes of Pindar, translated into English Verse; with critical and explanatory Remarks: to which are prefixed Observations on his Life and Writings; Conjectures on the Era wherein the Grecian Games concluded; and an Ode to the Genius of Pindar. 4to. 12s. boards. Doddsley.

THE name of Pindar carries with it an idea of poetical enthusiasm, lofty flights, magnificent images, and bold expressions. Antiquity resounds with his praise. Plato allows*, that he was one of the *Θεοί*, 'the divine poets.' Quintilian calls him the prince of the lyric writers; and Horace thinks him inimitable. On the other hand, it has been said, that he frequently loses his subject, and rambles from fable to fable, with a wild and unbounded fancy. But it may be said in his favour, that his subjects are uniform and confined; that his odes were to be sung by a chorus, at the entertainments, which were provided by the Olympic victors, on their return to their respective countries; and that, in this case, it would have been invidious to have filled his hymns with the direct encomiums of a single man, who perhaps was not distinguished on any other account. But the praises of their founders, their benefactors, their heroes, and demigods, were regarded with religious veneration. We will therefore suppose, that the poet's digressions were the effect of art; and might have had a propriety, or a connection with his subject, which it is now impossible to discover.

The remaining works of Pindar are xiv Olympic, xii Pythian, xi Nemean, and viii Isthmian odes.

The first, second, third, fifth, seventh, eleventh, twelfth, fourteenth of the Olympic, the first of the Pythian, the first and eleventh of the Nemean, and the second of the Isthmian odes, were translated by Mr. West; the other six Olympic odes by an anonymous writer, in 1775: all the rest are now translated by Mr. Greene.

The flights, the digressions, the figures, the allusions, and the abstruse learning of this ancient poet, render his pieces extremely dark and difficult. A translator, finding himself embarrassed, generally runs out into a paraphrase; and only gives us some transient glimpses of the original.

In the sixth Pythian ode, Pindar extolls the bravery of Antilochus, who attempted to rescue his father Nestor, at the expence of his own life, when that venerable old warrior was attacked by Memnon, and one of the horses in his chariot wounded by Paris.

* Plato in Menon. p. 415. edit. Ficini.

Ἐγένετο κ' πρότερον Ἀντίλοχος βιατὰς,
 Νόημα τὸτο φέρων, ὃς ὑπερφθιτο
 Παιρὸς, ἐναριμβρόλον ἀμμι-
 νας γράταρχον Αἰθιοπῶν Μέμνονα. Νεσ-
 τειν γὰρ ἵππος ἄρμ' ἐπέδα,
 Πάρι' ἐκ βελέων δαΐχθεις· ὃ δ' ἔφεπε
 Κραταῖον ἔγχ'.
 Μεσσανίε δὲ γέροντος
 Δοναθεῖσα φρὴν βόασε παιδα ὄν·
 Χαμαιπέις δ' ἄρ' ἐπ' ἐκ ἀπέρριψεν αὐτῇ·
 Μένων δὲ ὃ Διὶ αἰνῆς, πρίαλο μὲν θανά-
 τοιο κομίδαν παῖρος, ἔδο-
 κησεν τῶν πάλαι γενεᾷ ὀπλοῖοισιν,
 Ἔργον πελώριον τελέσας,
 Ὑπαὶ ἀμφὶ τοκεῦσιν ἔμμεν πρὸς ἀρετάν.

• 'Twas thus the Grecian boy with gen'rous rage
 Shelter'd the good old Nestor's hoary age,
 And fell to save him—when thy force,
 Stern Æthiopian, bar'd his course,
 Memnon, curst homicide—the car
 From Paris felt a ling'ring war;
 Quick flew th' unerring spear; with throbbing heart
 Thus Nestor—"Fly, my son, oh! fly the hostile dart!"
 ' Yet vain the fondling care!—his fire
 Arous'd the heav'n-born stripling's fire,
 To tempt the stroke of fate;
 For thee, thou pride of ancient days,
 Flows the rich strain of deathless praise,
 That hails the good and great.'

There are some parts of this extract, which are inelegantly, and others, which seem to be inaccurately expressed.

'The Grecian boy' is an appellation far below the heroic character of Antilochus, who is called by Homer, *μενεχαρμης*, *μεγαθυμος*, *δοος πολεμιστης*, a bold and intrepid warrior; and by Pindar, the *brave* or *impetuous* Antilochus.

'The curst homicide' is an unclassical expression. Neither Homer, Pindar, nor any of the ancient poets, mean to stigmatize their heroes by a *curse*, when they call them *εναριμβροτοι*, or *ανδροφονοι*. These epithets are titles of honour. The latter is frequently applied to Hector in the Iliad.

'The car from Paris felt a ling'ring war.' The original is plain and simple; 'Paris had wounded one of Nestor's horses; and this accident had stopped his chariot.' But Mr. Greene's version is unintelligible.

The translator represents the spear, which he supposes to be Memnon's, as actually *flying*. This is dispatching the bu-

business too soon: for it anticipates all the admonitions of Nestor.

Nestor's chariot is stopt, and his horses in disorder. In this distress he is alarmed, and (*βοάσσει*) calls his son: but it does not appear, that he bid him fly. It is more probable, that he called him to his assistance.

'Yet vain the *fondling* care.' The word *fondling* would have been more applicable to the mother of Antilochus, than the old warrior, whose military character it depreciates.

Χαμαιπτετες, &c. in translating this line Mr. Greene follows the common version, which is: 'in terram autem decidens sermo patris, non abstraxit filium à proposito.' But this interpretation supposes the father to be cowardly, and the son disobedient. This objection is avoided, if we only translate the words in this manner: 'inanem autem vocem non emisit.' If this be the meaning of the line in question, Nestor's admonition and his '*fondling* care,' entirely vanish; and he appears in the character of a brave soldier, encouraging his son to oppose the enemy with intrepidity.

The death of Antilochus is not described in the Iliad, and but obliquely mentioned in the Odyssey, iii. 111. iv. 187. We therefore cannot bring Homer to our assistance in the explanation of this passage; but the author's meaning, we are persuaded, is misrepresented in the foregoing version.

'The heaven-born *stripling*,' is a burlesque translation of *ὁ θεῖος ἀνὴρ*, the godlike hero.

The language of Pindar is bold and figurative: but the translator, in order to raise his poetry, frequently introduces a variety of metaphors, which are not to be found in the original. We have a heap of them in the following lines:

'His [Jupiter's] nod exalts the humbler soul,
Or gives the *tide* of Fame to roll
On nobler heads; but Envy still
The *cup* of Malice loves to fill.
Yet, Envy, can thy *weight* prevail,
When *solid* Virtue *bends* the *scale*?
Can'st thou, who pin'st at others bliss,
(Too sure thy *arrows* ne'er can miss)
One bosom pierce? 'tis thine alone
On Disappointment's *rack* to groan.
Be mine to bear the sharper *goad*
(So Patience wills) of Sorrow's *load*!
But who up-borne on Reason's *wing*
Would soar, where Envy points *her sting*.
Mine be the task, in social ease,
Pleas'd with the good, the good to please.' Pyth. ii.

In Pindar we have neither the *tide* of Fame, the *cup* of Malice, the *arrows* of Envy, the *rack* of Disappointment, nor the *wing*

wing of Reason. The translator has added these, and other images to the author's group, and rendered it impossible for us to see any one figure distinctly in the crowd.

The following passage, which intimates, that the greatest prosperity is subject to vicissitudes, is thus plainly and simply expressed in the Greek :

— φαντι γε μαν

ἔτω κεν ἀνδρὶ παρμόνημιν

δαλλοῖσαν εὐδαιμονίαν

τα καὶ τὰ φερῆσθαι.

Pyth. vii.

But in English it is rendered obscure and enigmatical by an affectation of metaphorical elegance.

‘Happiness, thy darling gates

Virtue *ἁρμόνη*, the gates of rest ;

Envy robs thee of thy guest.’

The translator is unquestionably a man of taste and learning, possessed of a lively and vigorous imagination ; and his performance is a work of importance : but it would have been more valuable if, both in his prose and verse, he had been content to express himself with a natural simplicity, and had not introduced such a multiplicity of glaring and inconsistent metaphors.

The Lusiad ; or, the Discovery of India. An Epic Poem. Translated from the Original Portuguese of Luis de Camões. By William Julius Mickle. The Second Edition. 4to. 11. 11. Cadell.

HAVING formerly given an account of this work *, we have now only to remark the improvements which occur in the present edition. It may be observed, in particular, that Mr. Mickle has much extended the history of the Portuguese settlements in Asia, in which he not only traces with great accuracy the fall of that empire in the East, but examines the principles advanced by Dr. Smith, in his treatise on the Wealth of Nations, relative to the India trade. The limits of our Review will not permit us to give such a detail of this subject, as should convey the whole force and extent of our author's arguments, on a matter of so great importance to the commercial interests of Britain. On this account we must refer to the history above-mentioned, where Mr. Mickle strongly supports the propriety of an exclusive trade to the East Indies, in op-

* See Crit. Rev. vol. xli. p. 15.

position to the sentiments of Dr. Smith. We shall however present our readers with the following short, but sensible passage, as being introductory to the investigation.

‘ The histories of wars, from the earliest times, are much alike; the names of the countries ravaged, the towns destroyed, and captains slain, are different; the motives and conduct of the oppressors, and the miseries of the oppressed, are the same. Portugal raised the first commercial empire of the modern world; the history of her fate therefore opens a new field for the most important speculation. The transactions of the Portuguese in India are peculiarly the wars and negociations of commerce, and therefore offer instructions to every trading country, which are not to be found in the campaigns of a Cæsar or a Marlborough. The prosperity and declension of foreign settlements, resulting from the wisdom or errors of the supreme power at home, from the wisdom or imprudence, the virtues or vices of governors abroad; the stupendous effects of unstained honour and faith; the miserable ruinous embarrassments which attend dishonest policy, though supported by the greatest abilities in the field or in the council; the uncommercial and dreadful consequences of wars unjustly provoked, though crowned with a long series of victories; the self-destructive measures, uncommercial spirit, and inherent weakness of despotic rule; the power, affluence, and stability which reward the liberal policy of humane government; in a word, all those causes which nourish the infancy, all those which as a secret disease undermine, or as a violent poison suddenly destroy the vital strength of a commercial empire; all these are developed and displayed, in the most exemplary manner, in the history of the transactions of Portuguese Asia.

‘ And all these combine to ascertain the great principles upon which that stupendous common wealth the British East India Company must exist or fall. The commerce of India is of most essential value to the British nation. By the Indian goods distributed over Europe, the essential balance of trade is preserved in our favour. But whether the Indian commerce should be conducted by an exclusive company, or laid open to every adventurer, is the question of the day, a question of the very first importance to the British empire. And to this question the example of the Portuguese is of the first consequence. Both in the senate, and in the works of some political writers, this example has been appealed to; an exact knowledge of the commercial principles of Portuguese Asia is therefore highly necessary; particularly, if the most gross misrepresentations of it have already been given, with the professed view of influencing the legislature. And an

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authenticated state of the principles of the Portuguese Asiatic commerce, were it only to guard us against the visionary and dangerous schemes of theory, cannot but be of some utility to that nation which now commands the commerce of India.

To the preliminary discourses is subjoined an appendix, containing some Portuguese papers, transmitted to Mr. Mickle from the continent, of which he has given a translation, accompanied with observations.

The alterations in the poem, though not considerable, afford convincing evidence of the author's correctness and industry. But the former detached notes on the brahmins are, by great additions, extended to a dissertation at the end of the seventh book, where we meet with a curious narrative of oriental mythology.

FOREIGN ARTICLES.

Sebastian Castellio's, &c. *Lebens-geschichte*; or the Life of Sebastian Castellio, by John Conrad Fueslin, &c. 8vo. Frankfurt on the Mayn. (German.)

THE narrative of Castellio's life interests the reader, not only as it serves to illustrate the history of literature, and of the reformation, but also as a piece of justice due to the memory of an excellent man, who, during a considerable part of his life, had been persecuted and starved. His merits as a most faithful and elegant translator, and a very judicious and learned commentator of the Bible, are generally known and confessed. But they are his disputes with the Genevan reformers, Calvin and Beza, that characterize and endear him as a man. He was at first highly esteemed by Calvin, who during his stay at Strasburgh lodged him in his own house, and after his return to Geneva, recommended him to the place of rector or head-master of the gymnasium of that city: but from the dissimilarity of their characters and sentiments, this friendship was of short duration. Soon after, Calvin began to quarrel with Castellio, and by the first specimens of his hatred forced him to retire from Geneva to Basil.

Their disputes seem to have originated in the diversity of their sentiments on predestination and religious toleration. This latter controversy was excited by the persecution and execution of that poor fanatic, Servetus, who was burned at Calvin's instigation. Such a furious excess of orthodox zeal could not fail to rouse the indignation of Castellio, a man of sense, moderation, and humanity. He published a collection of treatises on religious toleration. Calvin and Beza, on the other hand, attempted to defend the sanguinary proceedings against Servetus, and to justify their own odious and dreadful doctrine on that subject: Calvin, by his '*Deferſio orthodoxæ fidei*;' and Beza, by his answering the question, '*An hæretici a civili magistratu puniendi*,' in the affirmative. It was indeed fortunate for Castellio to have retired, at the first ebullitions of Calvin's zeal, beyond the reach of his further persecutions. For

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considering that demagogue's excessive inveteracy against him, it is hard to say where it would have stopped. In a book still extant in that reformer's theological works, entitled: '*Brevis responsio ad diluendas Nebulonis cujusdam calumnias*,' Calvin calls Castellio a villain. He even accuses him of having *stolen* wood: whereas *this very accusation itself* was a piece of the *meanest villainy*, because both *utterly false*, and *inexpressibly cruel*! The fact, as solemnly declared by Castellio, was this: after he had been driven from Geneva by Calvin's persecution, he languished a long time at Basil in misery and want of common necessities. In order to procure fuel, and keep himself from starving with cold, one of the most learned, most virtuous, and most respectable men of his age, was driven to the usual shift of the poorest people, to seek and fish for some small stray wood in the river. And this common and allowed resource of distressed poverty, was by Calvin styled a theft!—Let posterity, his and Castellio's competent and unbiassed judge, compare the conduct of this Christian divine towards his quondam friend, with that of Demosthenes towards Eschines, his fierce and ardent rival, whom, immediately after the most violent struggles against himself, he forced to accept of a considerable sum of money to soften the rigour of his exile!—Who would not a thousand times rather chuse to have been Castellio fishing for some small stray wood, than Calvin, driving Servetus to the stake, or insulting a poor, but great and worthy man in his distress, occasioned by Calvin's own intrigues!

It is, however, a satisfaction to think, that Calvin's slanderous aspersions on Castellio's character, were by his own contemporaries already treated with just contempt, as appears, among other proofs, from Castellio's subsequent appointment to the professorship of the Greek language in the university of Basil.

FOREIGN LITERARY INTELLIGENCE.

John Mudge *Untersuchung über geimpfte Blattern*:—i. e. *A German Translation of Mr. Mudge's Enquiry into the Inoculation of the Small-pox*. Dantzick. 1778. 8vo.

WE mention this translation, the work of Dr. Woulf, F. R. S. an eminent practitioner at Dantzick, because he has given us a great number of new and valuable observations on the small-pox, in a large appendix joined to his translation. These observations are of such importance, and so judiciously and philosophically drawn up, that we sincerely wish to see them translated into our language, for the use of the medical faculty, as well as of private families.

Lettres d'Amour et d'Affaires, écrites par Catherine, Comtesse de Salmour, Marquise de Balbian, au Marggrave de Br. 8vo. Turin. (Dresden.)

Prince Charles Philip of Brandenburg, elector Frederick the Third's brother-in-law, who in 1695, commanded the Brandenburg troops at Turin, happened to fall in love with the countess dowager of Salmour, and resolved upon marrying her secretly. But his brother, the elector, disapproving of this marriage, caused the countess to be shut up in a convent, whence she wrote these letters to the margrave, in whose pockets they are said to have been

found when he died of a disease after the siege of Casal, at which he had assisted by her advice.

For aught that appears to the contrary, these letters may be genuine and authentic. They breathe the native character of an intriguing dowager, who was perhaps somewhat in love, but certainly ambitious, cunning, and selfish. The preface tells us that for the valuable consideration of thirty thousand ducats she consented to relinquish the title of the margrave's dowager, and this strong feature is still further confirmed by her own insinuations in a letter written by her to the elector, after the margrave's death. Her epistles may therefore be considered as instructive memorials exhibiting the human heart under the powerful influence of a very ticklish and critical situation.

D. Jo. Sal. Semleri *Paraphrasis H. Epistolæ ad Corinthios. Accessit Latina vetus Translatio, & Lectionum Varietas.* 8vo. Halle.

The Second Epistle to the Corinthians, one of the most difficult books of the New Testament, has here been illustrated with great learning, ingenuity, and success.

*Opuscules politiques & moraux—ou, Essai contre l'Abus du Pouvoir des Souverains, et juste Idée du Gouvernement d'un bon Prince. Suivi du Traité contre le Despotisme du Souverain. Par M. ** Avocat.* 8vo. Londres.

The reflexions of this writer are just, but trite; and he runs into frequent repetitions.

Della Origine e dei Progressi nell'Arte Ostetrica, Prolifione recitata da Sebastiano Rizzo, Padoano, pubblico Professore d'Ostetricia. 4to. Venice.

Some account of the Venetian physicians who have distinguished themselves by their labours in midwifery; especially of Sebastian Melli; of the famous anatomist J. Dominio Santorini; of his son Peter; of the present Archiater Pastoni; and of our author's predecessor, J. Manini.

J. J. von Moser *Anmerkungen über das Absterben des Churfürstlichen Hauses Bayern, in so ferne dasselbige einen Einfluss in viele Stücke der deutschen Staatsverfassung hat; or, J. J. de Moser's Remarks on the Extinction of the Electoral House of Bavaria, as far as it influences many Parts of the political Constitution of Germany.* 4to. Frankfurt on the Mayn. (German.)

This author, one of the most voluminous and laborious writers on the laws and constitution of Germany, considers this very interesting subject in every point of view. His performance is indeed rather too diffuse; but valuable and instructive.

Instruction sur la Manière de désinfecter les Cuirs des Bestiaux morts de l'épizootie, & de les rendre propres à être travaillés dans les Tanneries sans y porter de Contagion. Par M. Vicq. d'Azyr. Paris.

A single but interesting sheet, as it may contribute towards lessening the loss of the poor country people, by saving at least the hides and skins of the cattle dead by epidemical diseases.

Recueil de Dissertations historiques et critiques, avec des nouvelles Affertions sur la Végétation spontanée des Coquilles du Chateau des Places. Par M. de la Sauvagère. 4to. with 5 elegant Plates. Paris.

The first and greater part of this collection contains an uninteresting dispute with Mr. Robin, on some French antiquities near

near Angers. But the more striking part of this publication are the author's repeated assertions concerning a spontaneous vegetation of shells near his residence; whose examen we must leave to Mess. Buffon, Guettard, and other naturalists in France.

La Théorie du Chirurgien ou Anatomie en general et en particulier du Corps humain, avec des Observations chirurgiques sur chaque partie par M. Durand. 2 vols. 8vo. Paris.

A manual of anatomy according to M. Wihslow's system and method, without either alteration or improvement.

MONTHLY CATALOGUE.

P O E T R Y.

A Collection of the Pieces formerly published by Henry Brooke, Esq. To which are added several Plays and Poems, now first printed. 4 vols. 8vo. 11. 1s. sewed. Cadell.

THE author of these pieces, who is a native of Ireland, is well known to the public, as a writer, by his tragedy of *Gustavus Vasa*, printed in 1738, the *Earl of Essex* in 1761, the *Fool of Quality*, 5 volumes, in 1766 and 1770, and other publications.

The present collection consists of the following articles: *Universal Beauty*, a philosophical poem on the works of the creation, in six books; *Constantia*, or the Man of Law's Tale of Chaucer, modernized; *Redemption*, a Poem*; *Four Fables*, viz. the *Temple of Hymen*, the *Sparrow and Dove*, the *Female Seducers*, *Love and Vanity*; the last Speech of *John Good*, vulgarly called *Jack the Giant-killer*, who was condemned April 1, 1745, and executed on the 3d of May following; eight Tragedies, entitled, *Gustavus Vasa*, the *Earl of Essex*, *Antony and Cleopatra*, the *Impostor or Mahomet*, earl of *Westmorland* or *Bruern*, *Cymbeline king of Britain*, *Montezuma*, and the *Vestal Virgin*; *Little John [John Good]* and the *Giants*, a dramatic opera [prohibited after the first night's representation]; the *Contending Brothers*, a comedy; three comedies of two acts, the *Charitable Association*, the *Female Officer*, and the *Marriage Contract*; *Ruth*, an oratorio; several Prologues and Epilogues; Verses to the Memory of Lieutenant Colonel *Clements*; a Character [Dr. Lucas's]; an Address to Mr. B. on advertising his Treatise on the Interests of Ireland; the *Patriotism of Ireland*, a ballad; the *Question*, inscribed to lady *Caroline Russel*; and *Conrade*, a fragment.

Though this writer is not to be ranked in the first class of poets, his productions have a considerable share of merit; they bear the marks of a strong genius, a pious turn of mind, and integrity of heart. His dramatic pieces breathe a spirit of liberty and patriotic zeal.

* See Crit. Rev. vol. xxxv. p. 69.

The Seducers. A Poem. 4to. 2s. 6d. Kearsly.

This muse, like other seducers, has her share of an insinuating talent, which though not in so great a degree as to captivate our judgement, is sufficient at least to procure her a place among the class of agreeables.

Athelgiva, a legendary Tale. 4to. 1s. 6d. Wilkie.

The present poem, which is partly founded on tradition, but chiefly indebted for its fable to the imagination of the author, is written in that agreeable style of simplicity which distinguishes the old English ballad. The descriptive parts are cursory, and the incidents only few; but where the fancy is not amused with invention, the defect is supplied by a tenderness of sentiment, that gently excites the heart to sympathetic emotions.

Academic Trifles. A Collection of Poetical Essays. 4to. 2s. E. Johnson.

This publication consists of a Prologue, a Remonstrance for a new Gown, an Ode to Winter, an Ode to Sleep, two Sonnets, two of Horace's Odes imitated, and an Ode on the Power of Love. All these pieces, except the last, are in blank verse. — They are juvenile productions.

The Camp Guide: in a Series of Letters. 4to. 1s. Fielding and Walker.

These Letters are from ensign Tommy Toothpick, to lady Toothpick, and from miss Nelly Brisk, to miss Gadabout. The names of the personages may give some idea of their characters; but such as are desirous of farther acquaintance with them, may resort to the camp, where, we doubt not, the originals form a considerable number.

A Visit from the Shades; or Earl Chatham's Adieu to his Friend Lord Camden. By Henry Lucas, Esq. 4to. 2s. 6d. Hooper and Davis.

If sublunary honours can extend their influence beyond the tomb, lord Chatham's shade has been abundantly gratified. Amidst the approbation of his country, so publicly bestowed, the present temporary production can be considered only as a small poetical tribute, disproportioned to the perpetual fame of the character which it celebrates.

The Devil's Wedding. A Poem. 4to. 1s. 6d. Bladon.

His Satanic majesty having signified his intentions to marry the princess Homa, it was necessary, that a proper chaplain should be provided to perform the ceremony: and that ladies of the bed-chamber and maids of honour should be appointed, for the establishment of her majesty's household. Several gentlemen of the gown, and ladies of the ton, assert their pretensions to these honourable employments. This plan affords the author an opportunity of satirizing some conspicuous characters. — The style of this piece is, in general, tolerably well adapted to the subject; and sometimes not unpoetical. For example:

Upon

' Upon the beach a lofty pile was rear'd;
 Ten thousand architects at work appear'd.
 As on the tinkling ores the hammers fell,
 Melodious airs rung through the vaults of hell.
 Now choral, now responsive, now in parts,
 The soothing numbers cheer infernal hearts.'

But sometimes the poetry is below mediocrity.

Such venial sins I had not deign'd to name,
 But for to put my opponents to shame.'

The Temple of Imposture. A Poem. 4to. 2s. Bew.

The author falls asleep with the Koran in his hand, and in a dream sees the mosque, which contains the tomb of Mahomet at Medina, converted into an extensive temple, filled with the sculptured figures of Ignatius Loyola, Aldebert, Joan of Arc, Perkin Warbeck, Eliz. Croft the spirit of the Wall, Eliz. Barton the maid of Kent, James Nailor the Quaker, Mary Tofts the rabbit woman, Fanny Parsons the Cock-lane ghost, and several other impostors. After these he discovers Furina, the goddess of thieves, attended by a number of Turkish enthusiasts, superstition, priestcraft, papal mystery, frantic zeal, hypocrisy, persecution, Mahomet, and the apostle of the Foundery.

This piece is of a more poetical cast than some of the author's former publications *, the plan being much more susceptible of descriptive imagery.

The Patriot Vision. A Poem. Dedicated to the Memory of the Earl of Chatham. 4to. 2s. 6d. Bew.

To this Poem is prefixed the subsequent advertisement.

' The author of the following Poem takes the liberty to inform the candid reader, that he had not written a single line, nor in the least degree thought, of *The Patriot Vision*, till a week after death of the great person to whose memory it is dedicated. He therefore presents it to the public with great diffidence of its merit; but, however, could not defer its publication, as the present state of national affairs may change, and destroy in a great measure the effect honestly intended by this composition.

The reader is at liberty to admit or to reject this apology, as *to his wisdom shall seem good*. With regard to the performance, we are of opinion that it stands in need of some apology. It is unequal, and bears evident marks of haste and inattention. Our poet stands upon the sea-beat strand of the Isle of Wight,

That sea surveying, where *sublimely* rides
 Britannia's fleet, and waits the *dread* command
 To scatter vengeance o'er a guilty land.
 When, at *dread* intervals, the solemn roar
 Of cannons, thundering through the watery shore,
 Proclaimed aloud that Chatham was no more.

* The Saints, a Satire; Perfection, &c.

This circumstance naturally leads the bard to ask the fleet, what tutelary star shall now direct its course? With these reflexions, he retires to sleep; but, of course, not to rest. Fancy immediately hurries him to a certain poetical valley, where

‘ ————when his raptured eye

Marked a new lustre trailing through the sky;

Within it, *charioting*, sublimely rode

The gorgeous image of the Pythian God.’

Apollo conducts him to the paradise of patriots, where he finds and describes all the sons of Britain who have been immortalised for the love of their country, from Alfred down to Chatham, of whose reception among the heavenly host our poet was lucky enough to be an eye-witness. The poem and the vision conclude with one general chorus of ‘Arm, Britain, arm!’

In this vision we have found a very few good lines, and two or three original ideas.—With more time, and much more pains, this writer might produce something deserving the public attention.

Excellent use is made of Milton’s epithet ‘arrowy,’—Arrows, unluckily, are not *modern* weapons of war.

‘The temple rings with harmony divine.

Not such as thunders in the *arrowy* air

When battling cohorts clash in fiercest war—’

These lines remind us of a ridiculous impropriety, when Shakspeare’s Bosworth-field hero bids his bow-men draw the arrows to their heads, and the play-house troops courageously draw their many-twinkling swords.—The commander should either change his orders, or his men their arms.

An Ode to the warlike Genius of Great Britain. 4to. 2s. Bew.

From the title of this Ode our readers will expect to find it more calculated to promote war than peace. It is indeed particularly calculated for that purpose. Whether our modern Tircæus will sing in vain, or not, a little time will discover.—The following lines are above mediocrity.

‘Genius of Britain! view the plains

Where military virtue reigns.

Pallid Fear her vain alarms

Idly spreads.—While glory warms

Th’ intrepid soul with her celestial charms,

The standard rears, and calls to arms:

Ye sons of Britain hear!

From her resplendent sphere

Aloud she shouts,—and opes the bright abodes

Of heroes, and of demi-gods:

—The great examples fire—

—To deathless deeds inspire.—

The sons of freedom rise—they claim

Their birthright—the reward of fame:

They glow with energy divine

And from their polish’d arms, the sun-beams brighter shine.

‘Gallia’s

Gallia's pale genius stands aghast,
 (The lilies wither in her hand)
 Her fleets receive the favouring blast,
 But dare not seek the adverse land.
 On England's thick embattled shore
 She hears th' awaken'd lion roar.'

The poet, *si des nominis hujus honorem*, makes good use of the beautiful duchess of Devonshire's being a descendant from the martial duke of Marlborough.

We would take the liberty to hint that neither Pindar nor Shakspeare, whose joint inspiration our ode-writer intreats, would have advised him to hitch *Coxbeath* or *Warly-common* in a rhyme.

Bellona; or, the Genius of Britain; a Poetical Vision. 4th. 1s. Greenlaw.

Happy Britain! who has a *genius* for almost every day in the week. Good intentions will excuse much worse lines than these. We are told, in the preface—

'To rouse the dormant spirit of my countrymen, to animate them by the example of their ancestors, and the sense of their own danger, this little poem is intended. In the breast of the candid critic, the intention will in some measure palliate the execution. Temporary productions rather claim the indulgence, than provoke the censure of the judicious. Poetry resembles painting, a hasty sketch may exhibit a bold and masterly outline; but it is time and industry alone can mellow the colouring, and give grace and elegance to the composition.'

In poetic vision, our author discovers the genius of Britain, with proper insignia and attendants, upon the Kentish shore, contemplating her guardian fleet; and beholding at a distance her warlike encampment—The lines which follow may serve as a specimen of the Poem—

'Close by his side, her golden arms unbound,
 In graceful pile adorn the flow'ry ground,
 The gift of Vulcan; and of heav'nly mold,
 With living sculpture rising on the gold;
 In mimic life here armies tread the field,
 The wars of Britain graven on the shield;
 Heroes, who fierce invading hosts withstood,
 Martyrs, who seal'd their freedom with their blood;
 Courageous kings, in well-fought fields approv'd,
 By subjects reverenc'd, and by Heav'n belov'd;
 Patriots, who for their country dar'd to die,
 And chiefs applauded by posterity!'

This performance concludes with a speech from the Genius of Britain, with part of which we shall close this article.

"Nurse of heroic deeds and daring men,
 Genius of war! descend on Britain's plain;

O warm my sons with more than mortal fire!
 Nerve ev'ry arm, and ev'ry breast inspire!
 And thou, Bellona! mount thy *blood-stain'd* car,
 High poise thy helm, and meditate the war;
 Nor spurn thy thirsty spear and *blood-stain'd* robe,
 'Till Fame shall hail me mistress of the globe;
 'Till Britain's flag shall awe the subject main,
 'Till the freed Corsican contemn his chain,
 And humbled Bourbon bleed at ev'ry vein."
 She said and ceas'd—then high displays in air,
 Th' historic shield, and waves her martial spear;
 Heroic ardour flies from band to band,
 And war re-echos thro' the joyful land."

America Lost. A Poem of Condolence. 4to. 1s. 6d. Lewis.

This Poem is addressed to Britannia, poor desolate lady! to whom the loss of America could hardly prove more painful than the condolence of so mean a poetaster.

P O L I T I C A L.

The Substance of General Burgoyne's Speeches on Mr. Vyner's Motion, and upon Mr. Hartley's Motion. 8vo. 1s. Almon.

Copied from the public papers, in which it is probable those Speeches have been perused by the greater part of our readers.

A Glance at the Times: with a comparative View of London and Glasgow. 8vo. 1s. Becket.

The visual organs of this writer appear to be variously actuated, by contemplating the several objects of his attention through the medium of politics. He seems to view the prosperity of the city of Glasgow with a *sheep's eye*, and to examine the characters of some of the patriotic leaders with a *reflecting telescope*. There is however so much good humour in all his glances, as afford no ground to suspect the smallest degree of fascination.

Observations on the Scheme before the Parliament for the Maintenance of the Poor, with occasional Remarks on the present System, and a Plan proposed on different Principles. 8vo. 1s. Wallis.

A performance which would deserve our praise, even if it were executed with less ability, and if it discovered less knowledge of laws and men. It is thus, by a patriotic communication of ideas, that the legislature of any country gains information. The plan this sensible writer proposes merits the serious consideration of parliament.

A Letter to Sir George Saville, Bart. upon the Allegiance of a British Subject. 8vo. 1s. Robson.

The design of this Letter is to unfold the principles of allegiance, and constitutional submission to government, as the basis

basis of the late act of parliament in favour of the Roman Catholics. The author, who appears to be of that persuasion, writes in a sensible and spirited strain, equally expressive of the generosity of the legislature, and the gratitude of those who have been the objects of its indulgence on this occasion.

A Serious Letter to the Public, on the late Transaction between Lord North and the Duke of Gordon. 8vo. 1s. Hooper.

The transaction on which this Letter is founded is, we believe, sufficiently known to the public. The author's design is to vindicate lord North; but though in the execution of this province he discovers a considerable degree of zeal, he is greatly inferior, in point of composition, to Junius, whose signature he assumes.

A Letter to Lord George Germaine, giving an Account of the Origin of the Dispute between Great Britain and the Colonies, &c. 8vo. 1s. 6d. Whieldon.

The author of this Letter defends the several measures which have been pursued by administration since the commencement of the dispute with America; and, as the basis of an amicable accommodation, he proposes certain terms, which however appear to betray a coercive rather than a conciliatory spirit.

Authentic Memoirs of the late Earl of Chatham. 8vo. 2s. Wenman.

A zealous, unlimited panegyric, in which the author's admiration is more conspicuous than his accuracy.

D I V I N I T Y.

An Inquiry after several important Truths; especially concerning the Substantial Truth, the Son of God, the hidden God, the Saviour. And the most rational mode of Worship. Taken from the Scripture only, &c. By J. W. E. a German Protestant. 8vo. 1s. Bew.

The following declaration seems to be perfectly ingenuous: 'Not hearing at this present writing (Nov. 1776) of any publication against them [Mr. Lindsay, and Mr. Williams] and not choosing to listen to a known voice of delusion, I began first of all, to examine myself, what I could say, in case one of them was to argue in my hearing. Am I myself well founded in the truth, so as to answer their objection? Why, I am not quite clear myself, was the result. I therefore resolved on an enquiry, in order to come at some certainty in this point, &c.'

By this it appears, that the author has not been long conversant in theological studies: for in November 1776, when he sat down to write this pamphlet, he was not much acquainted with the subject, or, as he says, 'not quite clear;' and from the perusal of it, we find no reason to question his veracity.

The

The Duty and Interest of every private Person and the Kingdom at large at the present Juncture. 8vo. 2s. 6d. Buckland.

This writer gives us a general view of our national vices, and considers their natural and inevitable consequences. He states the most obvious arguments in favour of a superintending Providence, and shews the propriety and wisdom of a constant application to the great Governor of nations, and the supreme Disposer of all events. He then addresses himself to the libertine, the unbeliever, the gamester, the duellist, the drunkard, the self-murderer, &c. setting before them the fatal effects of their immoralities. In the last place, he insists on the absolute necessity of a reformation; and specifies the virtues, which are indispensibly required of Christians.—A plain, pious, and useful treatise.

A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 15, 1777. By the Hon. and Rev. James Cornwallis, Dean of Canterbury. 4to. 1s. Bathurst.

The sensible and judicious author of this discourse recommends the charity, which provides for the sons of the clergy, to the protection of his auditors, upon this general principle, that whatever tends to the promotion of religion and virtue, ought to have a precedence among our good works: shewing, that the charity in question has the strongest claims in its favour, is free from the objections made to others, and has the purity of moral conduct for its great object.

To this Sermon is added an account of the annual contributions to the charity since the year 1720. By which it appears, that the collection in 1777, which amounted to 1000l, was greater than any former one since the year 1766; and that the highest was 124l. 14s. in 1763. In the present year the collection, if we rightly recollect, was about 60l. more than that of the last year.

This article should have appeared in 1777; but has been inadvertently overlooked.

The Excellence of the Liturgy of the Church of England; a Sermon at the Church of St. Mary le Bow, on St. Mark's Day, 1778, pursuant to the Will of Mr. John Hutchin. By East Apthorp, D. D. 4to. 1s. Robson.

This learned writer introduces his discourse with some general observations on the usefulness of prescribed forms of prayer in public worship; he then gives us an historical account of the origin of our Liturgy, and a general view of its principal parts.

Two or three short extracts on the compilation of the Liturgy may not be unacceptable to some of our readers.

The compilers of the first English Liturgy had no models before them but the Latin breviaries of barbarous ages in monastic rhythm. The first outline of this noble work is still to be

discerned in the Litany and other prayers, published by the authority of king Henry VIII. in 1535 . . . The two Liturgies of Edward VI. in 1548 and 1551, with considerable variations from each other, approached nearly in essentials, especially the latter, to the present form . . . In the reign of queen Mary the Liturgy was repealed . . . But the second Liturgy of Edward VI. was restored at the accession of queen Elizabeth in 1558, and continued through that glorious reign with few variations . . . In the first year of James I. after the conference at Hampton-court, it was reviewed; some thanksgivings were added at the end of the Litany; and the catechism was enlarged with the doctrine of the sacraments: its outline having been drawn long before, in king Henry's book of the Institution of a Christian Man, published in 1537, and 1543. . . It was again reviewed in 1661, after the conference of the Savoy; when several lessons were changed, some collects altered, and the judicious prayers for the Ember weeks, for All Conditions of Men, and the very beautiful General Thanksgiving, were added.'

To this discourse is annexed an account of a Catechetical Lecture, first established in 1622, which is to be regularly continued in Bow Church, on the first and third Sundays in every month, at six o'clock in the evening. The first course is to be preached by the rector.

Providence and Free Agency. A Sermon preached in the Cathedral Church of St. Paul, April 17, 1778, being Good Friday. By Samuel Horsley, LL. D. 4to. 1s. Payne.

In treating on this difficult subject, providence and free-agency, the learned author observes, 'that we must not imagine such an arbitrary exercise of God's power over the minds and wills of subordinate agents, as would convert rational beings into mere machines, and leave the Deity charged with the follies and the crimes of men, which was the error of the Calvinists; nor, on the other hand, must we set up such a liberty of created beings, as, necessarily precluding the divine foreknowledge of human actions, would take the government of the moral world out of the hands of God, and leave him nothing to do with the noblest part of the creation.' To avoid these extremes, and to shew, that the foreknowledge and providence of the Deity, and the liberty, which properly belongs to man as a moral agent, are perfectly consistent, and naturally connected, he proposes the following hypothesis:

'A moral motive and a mechanical force, are both indeed causes; and equally certain causes each of its proper effect. But they are causes in very different senses of the word, and derive their energy from the most opposite principles. Force is only another name for an *efficient* cause; it is that which impresses motion upon body, the passive recipient of a foreign impulse. A moral motive is what is more significantly called the *final* cause, and can have no influence but with a being that proposes to itself an end, chooses means, and thus *puts itself* in action. It is true,

true, that while *this* is my *end*, and while I conceive *these* to be the *means*, a definite act will as certainly follow that definite choice and judgment of my mind, provided I be free from all external restraint and impediment, as a determinate motion will be excited in a body by a force applied in a given direction. There is in both cases an equal certainty of the effect; but the principle of the certainty, in the one case, and in the other, is entirely different; which difference necessarily arises from the different nature of final and efficient causes. Every cause (except it be the will of the Deity acting to the first production of substances, every cause I say, except this acting in this singular instance) produces its effect by acting *upon* something; and, whatever be the cause that acts, the principle of certainty lies in a capacity, in the thing on which it acts, of being affected by that action. Now the capacity which force, or an efficient cause, requires in the object of its action, is absolute inertness. But intelligence and liberty constitute the capacity of being influenced by a final cause, by a moral motive; and to this very liberty does this sort of cause owe its whole efficacy, the whole certainty of its operation; which certainty never can disprove the existence of that liberty, upon which it is itself founded, and of which it affords the highest evidence.

These distinctions, between the efficient and the final cause, being once understood, we may from the Necessarians own principles deduce the firmest proof of the liberty of man. For since God fore-knows and governs future events, so far as subordinate agents are concerned in them, by the means of moral motives, that is, by final causes; since these are the engines, by which he turns and wields the intellectual world, bending the perverse wills of wicked men and of apostate spirits to his purpose; and since these motives owe their energy, their whole success, to the liberty of the beings that are governed by them; it is, in consequence, most certain, however it may seem most strange, that God could not govern the world as he does, by final causes, if man were not free; *no* [any] more than he could govern the material part of it mechanically, by efficient causes, if matter were not wholly passive.

Speaking of the Necessarians he says: 'So far as they maintain the certain influence of moral motives, as the natural and sufficient means whereby human actions, and even human thoughts, are brought into that continued chain of causes and effects, which, taking its beginning in the operations of the infinite mind, cannot but be fully understood by him; so far they do service to the cause of truth, placing the "great and glorious" doctrines of fore knowledge and providence—Absolute fore-knowledge, universal providence—upon a firm and philosophical foundation.'

There are many sensible observations in this discourse; but the foregoing hypothesis does not appear (to us at least) so perfectly satisfactory, as the author seems to imagine. For if moral

motives are *certain* in their operations, is not man as much a machine, as if he were impelled by a mechanical force? If the Deity proposes a motive, which I *cannot resist*, am I in that case a free agent? are not my elective powers absolutely *over-ruled* and *determined* to one particular choice? On the contrary, if moral motives are *not certain* in their effects, the difficulty of reconciling divine fore-knowledge and man's free will still remains.

A Sermon preached in a Country Church, on the Fast Days; 13 Dec. 1776, and 27 Feb. 1778. 4to. 1s. White.

The author points out the propriety and equity of national judgements, and the pernicious consequences, which must attend a total decay of public virtue.—This discourse bears the following inscription, in a curious engraving on the title-page: ‘Supremitate Regis vindicatâ in inferiori Domo Convocationis, Jan 23, 1775,’ which is the signature of Dr. Ibbetson, and records his meritorious vindication of the king's supremacy, as the following celebrated line of Cicero commemorates his preservation of Rome:

“O fortunatam natam me consule Romam.”

The Vanity of Human Dependencies stated and explained, in a Sermon preached at Barbican, May 17, 1778; being the Sunday after the Decease of the late Earl of Chatham. By Charles Bulkley. 4to. 1s. Johnson.

In this discourse the author explains these words of Isaiah, ch. ii. 22.—“Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?”—shewing, that whatever may be the station of any individual, however eminent his abilities, however brilliant his character, a dependence upon him is extravagant and presumptuous, when it is either inconsistent with that unrivalled glory and honour, which we owe to the Divine Majesty, or with the state and situation of man here on earth.—Having thus explained the text, he proceeds to the application, in which he pays his tribute of respect to the late lord Chatham: but complains, that ‘he has been shocked with the appearances of a *stupid insensibility* upon the occasion. “The righteous, says he, perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous are taken away from the evil to come.”—“How applicable, continues he, are these words in particular to the character of him, whose death we now deplore? What was his constant, uniform language as a senator, and a statesman, from the very beginning of our present troubles to his own latest breath? Tax not without representation:—there was righteousness.—Withdraw, withdraw your troops:—there was mercy. And when I reflect upon the great and mighty loss we have sustained by his removal, I am ready to cry out with another prophet, “Woe is me, for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage:—”

rage: there is no cluster to eat: my soul desired the first ripe fruit: the good man is perished out of the earth."

Admitting all that can be said in favour of this 'righteous and merciful' statesman, some apology perhaps may be made for his countrymen, to exculpate them from the charge of 'ingratitude and a sullen insensibility.' When his lordship's body lay in state, people of all ranks ran in crowds to see, to touch, to salute his coffin, and to pay their last respects to the deceased patriot. The citizens of London, not content with seeing him at Westminster, earnestly petitioned, that they might have the honour of having his bones deposited in their cathedral. And, to crown the whole, the grand council of the nation made a munificent settlement on his posterity, and ordered him to be canonized in the Abbey.—These are so far from being indications of a 'sullen insensibility,' that some invidious people have considered them, as the extravagances of patriotic enthusiasm.

CONTROVERSIAL.

A Short View of the Tenets of Trinitarists, Sabellians, Trinitarians, Arians, and Socinians. 8vo. 1s. Johnson.

The controversy concerning the Trinity has long since been rendered so intricate, by the different opinions and the subtle distinctions of contending parties, that it is hardly possible for a common reader to form any distinct idea of the various and contradictory schemes, which have been proposed for the explication of this mystery, not merely by heretics, but even by the most orthodox divines. The design of this useful work is therefore to give plain Christians a general notion of the principal opinions, which have been maintained concerning the Trinity, and the difficulties attending them; and to promote candour and charity among those, who differ in their sentiments on this profound subject.

MEDICAL.

A Letter to Sir Robert Barker, Knt. F. R. S. and George Staurope, Esq. upon General Inoculation. By J. C. Lettsom, M. D. 4to. 6d. Dilly.

The advantage of inoculation being now so universally acknowledged, we should imagine that the benevolent affections, rather than the judgement, are concerned in rendering the practice more general among the poor. In this Letter Dr. Lettsom endeavours to promote such a design from several considerations, which we hope will not be overlooked by those who are sensible of the importance of preventing the natural small-pox in so populous a city as London.

Observations on the Sore Throat and Fever, that raged in the North of Scotland in the Year 1777. By Robert Saunders, Physician at Bamff. 8vo. 1s. Murray.

This Letter contains an account of the success attending the antiphlogistic method of cure, in the sore throat and fever, a dis-

disease that seems to have raged much at Bamff in the course of last year, for which this treatment had been recommended in the Medical Commentaries published by a Society at Edinburgh.

An Account of the epidemical Sore Throat, with the Method of Treatment. By G. Levison, M. D. 8vo. 1s. 6d. White.

A mean and inaccurate performance, no less obviously defective in respect of practical knowledge than of literary composition.

Methods of Cure in some particular Cases of Insanity, &c. By W. Perfect, Surgeon. 8vo. 2s. 6d. Doddsley.

To afford a display of successful practice, rather than to enrich the medical art by any new observation, appears to be the design of this pamphlet: which therefore consists of cases too general for instruction, and apparently selected with a view distinct from that of the improvement of science.

MISCELLANEOUS.

The Complete Works of M. de Montesquieu. Translated from the French. 8vo. 4 vols. 1l. 4s. Evans.

An English version of the whole works of this eminent writer, executed with fidelity, cannot fail to attract the regard of all who are acquainted with the philosophical penetration which distinguished him, as well as with those ornaments of style, that may be generally observed in his compositions.

English Humanity no Paradox: or, an Attempt to prove that the English are not a Nation of Savages. 8vo. 1s. 6d. Lowndes.

Voltaire has been pleased to style us 'the savages of Europe;' and Rousseau has observed, that those people, who are great eaters of meat, are in general more ferocious and cruel than other men; and that the English barbarity is well known; whereas the Gaures, he says, are, on the contrary, 'the meekest creatures in the world.' Others have condemned us for certain customs and practices, which seem to indicate a cruelty of disposition; such as, duelling, whipping, bruising, boxing, cock-fighting, the occupations of our butchers and cooks, the number of our executions, our shyness towards foreigners, &c. The author of this pamphlet answers these objections, and produces several instances, which are incontestible proofs of our national humanity.

The expression of the Roman poet, 'Britannos hospitibus feros,' has been often thrown out against us. On this passage the author very properly observes, 'that the Romans called the people of every unsubdued nation, barbarians; and that "hospitibus feros" probably means no more, than the ferocity of the British nation, displayed against the invaders of their coast, of which Julius Cæsar had some experience, at his first descent.—

The

The author has displayed some reading, and some humour in this publication,

An Enquiry into the Manners of the present Age. By a Lady.
Small 8vo. 1s. Bew.

Moral reflections on those vain and delusive pleasures, which are pursued by libertines and men of the world: and on those rational delights, which are enjoyed by men of sense and virtue. The author's language is elaborate and flowery.

The Description of the Hot Bath, at Bath, together with Plans, Elevations, and Sections of the same. The Designs of John Wood, Architect. Folio. 5s. Dodsley.

The subject of this performance is distinctly delineated, and affords a strong proof of the architectural talents of the author, whose taste and judgement are jointly displayed to great advantage in the construction of this bath.

Dangers and Disadvantages to the Public and East India Company, from that Company's Building and Navigating their own Ships.
8vo. 1s. Sewell.

The author appears to be well acquainted with his subject, and urges strong arguments against the East India Company's building and navigating their own ships. But as the proposed measure will doubtless be maturely considered by the Court of Directors, we shall not enter upon any detail that might anticipate their resolutions.

True and lawful Matrimony, or established Ceremonies not essential to that honourable State. 8vo. 1s. Hogg.

A dull, inconsistent, ortho-heterodoxical medley, respecting the religious and moral obligations of marriage.

Considerations on the Nature, Quality, and Distinctions of Coal and Culm. 8vo. 1s. Richardson and Urquhart.

In this pamphlet the author endeavours to explain the difference between coal and culm, so far as respects their several uses, and the effects of fire upon them. Culm being chiefly appropriated to the manufacture of brick and lime, the author observes, that a tax upon it would increase the price of those articles, and that it therefore ought, in good policy, to be exempted from impost.

Remarks on Considerations on the Nature, &c. of Coal and Culm.
8vo. 1s. Bew.

These Remarks are intended as a reply to the preceding pamphlet, and contains some pertinent information to those who are concerned in the enquiry.

